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A Century of Baptist Achievement

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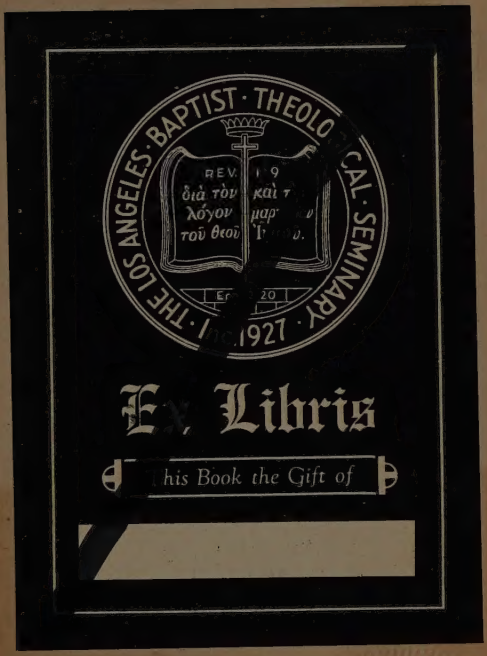

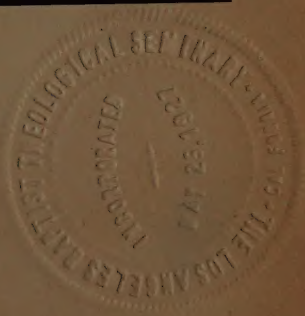

A CENTURY OF BAPTIST ACHIEVEMENT

A PSALM-MEMORIAL

Great Ancient of eternal days!
Let heaven and earth resound thy praise;
Who wast, who art, who art to come,
Thy children's help, thy people's home.

With joyful eyes our thoughts we cast
Upon the hundred years now past,
Wherein thou hast thy people led
And fed them with the Living Bread.

Our fathers trusted, Lord! in thee,
And ever found thy mercy free;
They sought salvation in thy Son,
Through whom their works of faith were done.

For all their toil, and all their prayer,
For churches planted by their care,
For all the gifts which crowned their days
Thy children now would give thee praise.

Like them, before thy throne we bow;
Like them, we seek thy guidance now;
Like them, maintain the Saviour's cause;
Like them, uphold thy righteous laws.

Our Father, God! bestow thy grace
On this and each succeeding race,
Till all shall love thy holy name,
And through the world thy praise proclaim.

—Pastor J. Clark.

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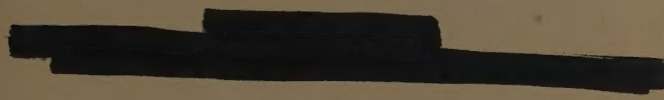
A CENTURY

OF

BAPTIST ACHIEVEMENT



EDITED BY

A. H. NEWMAN, D. D., LL. D.

Professor of Church History in McMaster University

It seemed good to me . . . to write . . . that thou mightest know the certainty of those things wherein thou hast been instructed.

—Luke's Preface

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PHILADELPHIA

American Baptist Publication Society

1901

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PREFACE

As the close of the wonderful nineteenth century drew near, it occurred to the editor that the achievements of the Baptists, which had constituted one of its most marked religious features, might fittingly be commemorated in a volume. It was at first his thought either to write the entire volume himself or to associate with himself a single competent writer. Further consideration led to the conviction that a co-operative work in which each topic should be treated, as far as might prove practicable, by the scholar most conversant with the materials involved, would best subserve the end in view. The readiness with which a large number of the most eminent, and consequently most heavily burdened, brethren acceded to the editor's request for co-operation was highly gratifying, and the manner in which they have performed the tasks so graciously assumed has fully confirmed the wisdom of the plan adopted.

The number of topics selected by the editor and the spatial limitation prescribed by the publishers rendered absolutely necessary a rigorous restriction of each writer. All who have had the experience of being obliged to crowd into three thousand words materials that might well be expanded into a volume will fully appreciate the difficulty that some of our contributors have encountered in trying to keep within the prescribed limits. And whoever has undertaken to compress within narrower bounds articles that in the opinion of their writers were already unduly abbreviated will join with the editor in his appreciation of the remarkable skill, born of years of intelligent, considerate, and painstaking practice, with which Dr. Philip L. Jones, book editor of the American Baptist Publication Society, has condensed several of the articles contained in this volume, including that written by the editor, without materially interfering with the flow of their thought or marring their unity. It is a matter of regret to the editor and the book editor alike that all articles could not be printed substantially as they were received; but such a course would have swollen the volume to impracticable proportions.

In a work containing so many proper names, dates, and amounts, it cannot be otherwise than that there should be some errors. This is the more likely since the pressure of time prevented the different writers from seeing the "proof" of their articles. It is hoped, however, that mistakes in any one of the directions indicated, or any other, have been kept to a minimum and will not impair the accuracy of the work. Any that may obtain will be corrected in future editions.

The editor wishes publicly to thank the honored writers who have given so much of their time and strength toward the production of this volume.

That the work may prove highly useful as a reasonably full and accurate setting forth of the achievements of our beloved denomination during a century in which it grew from a small body numbering in its various branches less than one hundred and fifty thousand to a mighty host of nearly six millions, and that the magnificent record of the past century may prove an incentive to still nobler achievements in the present, is the earnest desire and the confident expectation of

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MAY 1, 1901.

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I

A SURVEY OF BAPTIST HISTORY TO 1801

I. THE NAME BAPTIST

THE term Baptist, as applied to a denomination of Christians, is of comparatively modern origin. Its German equivalent (*Täufer*) was commonly applied by Zwingli and his associates to the Anti-pedobaptists of the early Reformation time as expressive of their conviction that these radicals were laying undue stress on believers' baptism. The terms "Anabaptist" and "Catabaptist" were likewise employed by the opponents of the Anti-pedobaptists. The Anti-pedobaptists of the sixteenth century never, so far as I am aware, adopted any of these designations, being content to call themselves "Christians," "Apostolic Christians," "Brethren," "Disciples of Christ," "Believing Baptized Children of God," etc. English Anti-pedobaptists did not adopt the term Baptist as a denominational name until some time after the middle of the seventeenth century, while they earnestly repudiated the designation "Anabaptist," which their opponents sought to fasten on them with its worst continental implication.

II. BAPTISTS AND THE APOSTOLIC CHURCHES.

But though the name is new, the type of Christian life and organization that it came to designate is as old as Christianity itself, or at least as old as organized Christianity. That the apostolic churches were in all essential respects Baptist, or rather that Baptist churches are in all essential respects conformed to the apostolic norm, is generally admitted by impartial students of New Testament church polity who have taken the trouble to compare the two; and there is a practical consensus of New Testament scholarship in the interpretation of the apostolic notices regarding church organization and ordinances in substantial accord with Baptist theory and practice. There is much difference of opinion as to the extent to which New Testament precept and example are binding on present-day Christians and so much difference of practice at the present time; but if all who agree with Bap-

tists in their interpretation of the New Testament were convinced with them that the New Testament precept and example are binding for all time, the number of Baptists would be vastly augmented and Christian unity would be virtually secured.

III. BAPTISTS AND THE EARLY CHRISTIAN CENTURIES.

The apostolic age was not completed before grave errors had invaded the churches. No part of the Christian system suffered earlier or more lamentable perversion than the ordinance of baptism. It would be going too far to assert that no individuals or churches from the second century onward perpetuated the New Testament doctrine and practice regarding the nature, subjects, and significance of baptism in its purity and integrity ; but it is certain that for some centuries we meet with no distinct assertion of what we regard as the New Testament position. The nearest approach to this position we find in the Paulician movement in Armenia, which we have some reason to believe perpetuated from apostolic times until the nineteenth century uncompromising hostility to infant baptism, insistence on believers' baptism, and the general practice of immersion. The Greek Catholic Church perpetuated immersion, but applied it to infants. Novatianists and Donatists were more insistent than the Western Catholics on the regenerating efficacy of baptism and its applicability to infants, while they made its validity to depend on the worthiness of the administrator. The Jovinianists and Vigilantians protested earnestly against many of the corrupting elements that had come to dominate the Catholic Church ; but I find no record of their insistence on believers' baptism or their denial of the regenerating efficacy of baptism.

IV. BAPTISTS AND MEDIÆVAL EVANGELICALS.

The Paulician type of Christianity was propagated in Europe from the ninth century onward, and was no doubt one of the elements of influence in the widespread evangelical movement represented by the Petrobrusians and the Henricians (first half of the twelfth century), the Arnoldists, the Waldenses, etc. The Petrobrusians and the Henricians, of whom we have only very meagre information, are represented by their opponents as rejecting infant baptism, insisting on believers' baptism, and repudiating with the utmost vehemence all extra-biblical forms and ceremonies and all paganizing superstitions that had found place in the dominant

form of Christianity. They seem to have made no issue regarding the act of baptism. The Roman Church at this time and later recognized the validity of immersion, aspersion, and affusion, and it is not likely that these Antipedobaptists insisted on the sole validity of immersion.

V. BAPTISTS AND ANABAPTISTS.

Many of the so-called Anabaptists of the sixteenth century had much in common with modern Baptists. These earnest strivers for the restoration of primitive Christianity were in part perpetuators of the older evangelical Christianity and in part a result of the logical carrying out of the earlier and more radical teachings of Luther and Zwingli. As mediæval dissent was of many types, including, along with the quiet and moderate Waldenses and Bohemian Brethren, the drastic millenarianism of the Taborites, the ascetical millenarianism of heretical offshoots from the Franciscan Order, evangelical mysticism, pantheistic mysticism as seen in the Brethren of the Free Spirit, rationalistic Humanism, evangelical Humanism, etc. ; so we find among the radicals of the Reformation time, who for the most part agreed in repudiating infant baptism and in insisting on the baptism of believers, all these phases of religious and philosophical thought blended in almost every imaginable way. In Nicholas Storch and the Zwickau Prophets and in Hans Hut we have a perpetuation of the Taborite millenarianism. In Melchior Hofmann the Franciscan type of millenarianism reappears, degenerating in the hands of Jan Matthys, John of Leyden, Bernhard Rothmann and Knipperdollinck, by reason of the desperate situation in which Anabaptists found themselves and the blending of Hofmann's millenarian enthusiasm with the aspirations of an oppressed social democracy, into the wild extravagances of Münster. In Hübmaier and the great majority of the Swiss Anabaptists we see the perpetuation of the most evangelical form of Waldensianism, strengthened by evangelical Humanism. In the Moravian Anabaptists we see the principles of the more consistent of the Bohemian Brethren carried out under favorable circumstances to their logical consequences.

In no age have bodies of Christians had a deeper sense of the unscripturalness and the utter inadmissibility of infant baptism. They were at one in regarding it as the pope's first and highest abomination and in seeing in it a chief agency of Satan for the perversion of Christianity. Most of the Anabaptists of the various parties carried separatism to

an extreme, refusing not only to partake of the Supper with Pedobaptists of any type, but also declining to have any sort of religious or social intercourse with professed Christians who differed materially from themselves in their doctrines and practices. Nearly all of them (Hübmaier was an exception) follow mediæval evangelicals in so understanding the New Testament as to exclude warfare, magistracy, oaths, and capital punishment from the sphere of things allowable to the Christian.

The Anabaptist movement in its various phases was so widespread and aggressive and won to its support the masses of the people almost everywhere with such readiness as to justify the remark of Döllinger, a modern Catholic writer, that if Germany had not become Lutheran it would have become Anabaptist. Lutherans, Zwinglians, and Roman Catholics vied with each other in devising and executing exterminating measures against this widespread and determined effort to restore primitive Christianity, and, while they did not succeed in annihilating it, they greatly crippled it everywhere and by their violence drove multitudes to a fanaticism born of despair.

From about 1535 onward Anabaptism, chiefly of the Hofmannite and Mennonite types, appeared in England from time to time, chiefly among refugees from Germany and the Netherlands, but it was from the beginning severely persecuted and was unable, apparently, to gain much foothold. Lollardism, the British form of mediæval evangelical Christianity, had persisted until after the beginning of the Protestant Revolution, and perhaps in some cases was led by Anabaptist influences from the Continent to become aggressively Anti-pedobaptist; but there is no clear record of such transformation, and we are not able to build any very substantial superstructure on a relation that is almost purely conjectural.

It is worthy of remark that while this great Anabaptist movement was uncompromisingly Anti-pedobaptist, its adherents did not in most cases come to a sense of the importance of immersion as the exclusively valid form of believers' baptism. Like Lutherans, Zwinglians, and Catholics, they were always free to recognize immersion as the apostolic form of the ordinance and to use the symbolic language implying such recognition; and yet they were for the most part content with pouring, sprinkling, or even crossing the forehead with a moistened finger. Immersion was occasionally practised from the early years of the Reformation in the cases of those that preferred it; but I know of no Anabaptist of the

early time who insisted on the exclusive validity of immersion or made its practice a term of fellowship.

VI. ENGLISH ANTI-PEDOBAPTISTS, 1609 ONWARD.

In 1609 the members of a small Separatist congregation that had been gathered some years before at Gainsborough, England, by John Smyth, a university graduate and a man of marked ability, and that in 1606 had taken refuge in Holland from the persecuting measures of James I., reached the conviction that the practice of infant baptism was not only inconsistent with the fundamental principle of the Separatists, namely, that of pure church-membership, but was also completely without Scripture warrant and opposed to Scripture precept and example; and that baptism and ordination received in the apostate Church of England were in any case to be repudiated. To what extent the doctrines and practices of the Mennonites, who were numerous in their neighborhood, were influential in changing their views cannot be determined; but it is certain that their relations with these Anti-pedobaptists were not at this time sufficiently intimate to lead them to seek baptism at the hands of the older party. Having abandoned their church organization as unwarranted and repudiated the ordination of their minister, they proceeded to introduce baptism of believers anew and then to form an organization of baptized believers. Smyth took the initiative, first baptizing himself and then others. Better acquaintance with the Mennonites, with whose Socinianizing, or anti-Calvinistic views he had come into sympathy, and further reflection on his recent proceeding in introducing baptism anew, led him to the conviction that he and his brethren had made a lamentable mistake in not seeking baptism and ordination at the hands of their Mennonite friends, who claimed to be the perpetuators of primitive Christianity. With a number of his adherents he was excommunicated for assuming this position by Thomas Helwys, John Morton, and others, who defended the independent introduction of baptism and earnestly opposed the idea that succession in the ordinances is necessary to their validity. Smyth and his adherents sought admission into a Mennonite church, with whose views they were recognized as in substantial agreement; but difficulties were encountered, owing to the necessity felt by the local Mennonite church of securing the co-operation of sister churches and the reluctance of these to assume any responsibility in the matter. The English were not admitted into fellowship until 1614, three years after Smyth's death.

In 1611 Helwys, Morton, and their adherents, reached the conviction that duty required them to return to England, bear their testimony, encourage true believers, and face whatever of persecution might await them there. They returned, and by 1526 had at least seven small congregations, with an aggregate membership of about 150. It is to the honor of this body that from its membership went forth a body of clearly reasoned and well-written pleas for liberty of conscience that played an important part in the propagation of this great Baptist principle—Roger William and his contemporary advocates of the doctrine having been influenced thereby.

We have no proof that these Arminian Anti-pedobaptists practised immersion until some time after the rise of the Calvinistic Anti-pedobaptists in 1633. It may be safely asserted that they did not in any case insist upon the exclusive validity of immersion. The eagerness of both parties (1626) to fraternize with the Mennonites, who commonly practised affusion, is conclusive on this point.

VII. EARLY ENGLISH PARTICULAR BAPTISTS.

About 1633 Anti-pedobaptist views appeared in a Puritan congregation that had been gathered in Southwark, London, by Henry Jacob, who had been pastor for some years of an English congregation at Middelburg, Zeeland, and who from a strong sense of duty had resolved to venture his life in England on behalf of evangelical truth. Jacob's career as author and pastor was one of heroic devotion. After about eight years of labor and suffering he had felt it advisable to emigrate to America, but death soon closed his earthly career. His successor, John Lathrop, also a highly educated and devoted servant of Christ, after some years of heroic labor and much imprisonment emigrated to America in 1634, where an honorable career awaited him. Toward the end of his pastorate (1633) a division of the body occurred, on the ground of the inconvenience and danger involved in the maintenance of so large a dissenting body. Among those who withdrew at this time to form a new congregation was Mark Lukar, who was later to become a Baptist and who, emigrating to America about 1644, became a leading member of the Newport, R. I., church. Whether in the same year or somewhat later (the records are indefinite), this new congregation was joined by a number of others, including Richard Blount, whose importance will appear later, and Samuel Eaton, who is said in the records "with some others" to have received

"a further baptism." John Spilsbury, an educated man, became pastor of the Anti-pedobaptist congregation some time before 1638, when several others were dismissed from the original church after having "joined with Mr. Spilsbury." It is not certain whether Spilsbury's and Eaton's "further baptism" was immersion or pouring. In any case they felt no difficulty about introducing the ordinance of believers' baptism anew, a proceeding that Spilsbury was afterward ready to justify by proving that "baptizedness is not essential to the administrator." In May of 1640 Richard Blount, who seems to have become again a member of the original church of which Henry Jessey was now pastor, "with him [apparently Jessey] being convinced of baptism, that it ought to be by dipping the body into the water, resembling burial and rising again . . . had sober conference about it in the church, and then with some of the forenamed [probably members of Spilsbury's congregation], who also were so convinced; and after prayer and conference about their so enjoying it, none having then so practised in England to professed believers, and hearing that some in the Netherlands had so practised, they agreed and sent over Mr. Richard Blount (who understood Dutch), with letters of commendation, who was kindly accepted there and returned with letters from them, Jo. Batte, a teacher, and from that church to such as sent him." We are informed that in 1641 two companies of Anti-pedobaptists that "were persuaded baptism should be by dipping the body" were immersed. "Mr. Blount baptized Mr. Blacklock, that was a teacher amongst them, and Mr. Blount being baptized, he and Mr. Blacklock baptized the rest of their friends that were so minded, and many being added to them they increased much."

Among those thus baptized was Mark Lukar. Spilsbury and those who with him denied the necessity of succession, seem to have introduced immersion independently, either at an earlier date or later. There is reason to believe that most of the Calvinistic Anti-pedobaptists, who soon became very numerous, and all of the General (Arminian) Anti-pedobaptists, repudiated the proceeding of Blount in seeking succession-baptism among the Rhynsburg Collegiants as unnecessary and unwarranted, and that very soon immersion became the almost universal practice among English Anti-pedobaptists. It is probable that most or all of those who had insisted on the necessity of baptizedness of the administrator soon abandoned their untenable position, which ceased after a few years to have any adherents among English Baptists.

By 1643 there were in and around London seven Calvinistic Baptist churches, whose Confession of Faith, set forth to vindicate themselves from the odium that attached to the Anabaptist name, was first printed in 1644. Immersion is clearly set forth as the act of baptism. From the modern Baptist point of view the Confession is unobjectionable. By this time a French Baptist church had entered into fellowship with the seven Calvinistic churches, and its representatives also signed the Confession. From 1645 onward Henry Jessey exerted an influence probably unsurpassed by that of any of his brethren until his death in 1663. He was one of Cromwell's Tryers and filled an important endowed pastorate during the Cromwellian age, having been invited thereto by a majority of the parishioners.

VIII. ENGLISH BAPTISTS DURING THE REVOLUTIONARY PERIOD, 1641–1689.

The Baptist cause greatly flourished during the revolutionary period. General and Particular Baptist churches multiplied. Associations were formed in various parts of England and Wales for the purpose of strengthening the churches by fraternal conference and facilitating missionary effort by concerted action. The parliamentary army was filled with Baptists, who were among the most enthusiastic advocates of civil and religious liberty and the sturdiest combatants of royal absolutism and priestcraft.

Baptists were chiefly instrumental in preventing Cromwell from accepting the royal title, which some influential supporters urged him to do, and many of them strongly disapproved of his military government. They were among those who labored zealously for the restoration of the Stuarts, having received from Charles II. ample assurances of toleration.

In common with other dissenters, they suffered severe persecution (1662–1675). Those who held benefices were deprived by the act of Uniformity (1662). Baptist work was greatly hampered by the Conventicle Act, the Five-mile Act, etc. The Corporation and the Test Acts bore heavily upon many Baptists, as they were excluded thereby from public employment and from the privileges of the universities, while it was open to their enemies to secure their election to public offices and then to subject them to heavy fines for refusal to qualify. It is greatly to the credit of English Baptists that while other dissenters frequently evaded the force of these acts by occasional conformity (partaking of the

Supper in the Established churches), only one Baptist is known to have compromised himself in this manner and he was promptly excluded.

It might have been expected that the Act of Toleration granted by William and Mary at the beginning of their reign would lead to a great expansion of the Baptist interest. But such was far from being the case. The long period of stress and strain would seem to have exhausted the energies of Baptists of both parties and to have left them in a state of lethargy. Much of their strength for the next century was taken up with efforts for the repeal of the Corporation and Test Acts that still curtailed their liberty. To this end they united their forces with those of the other dissenting bodies, and they were thereby drawn into such close relations with Pedobaptist dissenters that they came to regard the emphasizing of distinctive Baptist principles as ill-mannered and unbrotherly.

IX. ENGLISH BAPTISTS, 1689–1770.

The Particular Baptists of England and Wales had begun to hold Associational meetings for the furtherance of brotherhood and co-operative missionary work as early as 1651. In 1665 the Western Association, made up of churches in the counties of Somerset, Wilts, Gloucester, and Dorset, feeling the need of a guiding head in connectional work, appointed and ordained Thomas Collier to the office of "General Superintendent and Messenger to all the Associated Churches." Collier had for ten years been active in evangelism, and had acted unofficially as a superintendent and director of the labors of a number of evangelists. These Baptists were far from being extreme independents in their church polity, and they no doubt had more regard to immediate utility than to the permanent conservation of the autonomy of the churches. The Confession of Faith set forth by this Association in 1656 breathes throughout the missionary spirit. It is affirmed (Article XXXIV.) "that as it is an ordinance of Christ, so it is the duty of his church, in his authority to send forth such brethren as are fitly gifted and qualified through the spirit of Christ, to preach the gospel to the world." In the following article the obligation to preach the gospel to the Jews is expressly recognized.

The organized work of the denomination was largely in abeyance during the reign of terror (1662–1675). The Bill of Indulgence (1675), though intended primarily for the encouragement of Roman Catholicism, made it possible for

Baptists once more to become aggressive and to take measures for the advancement of their cause. The Particular Baptist pastors of London at this time sent an earnest invitation to the churches throughout England and Wales to send delegates to meet in London the following May to make arrangements for "providing an orderly standing ministry in the church, who might give themselves to reading and study, and so become able ministers of the New Testament." During the Civil War and Commonwealth periods many highly educated churchmen and Nonconformists had become Baptist ministers. This source of supply could no longer be depended upon, and the leaders of the denomination had come to realize the necessity of prompt and vigorous measures for the maintenance and the increase of ministerial efficiency. Such an assembly was held in 1677, when a Confession of Faith based upon the Westminster Confession was adopted. It was afterward approved by a still larger assembly in 1689, and has continued to be the favorite symbolical document of English Baptists. It was adopted early in the eighteenth century, with certain modifications, by the Philadelphia Association and in this form exerted widespread influence on American Baptist life and thought. The assembly of 1689, after the promulgation of the Act of Toleration, was in many respects the most important ever held by English Baptists. The assembly was careful to "disclaim any manner of superiority and superintendency over the churches." Difference of conviction and practice in point of communion is recognized and each church is left free to walk together as it has received from the Lord.

Owing to the difficulty of getting the churches to send representatives every year to so great a distance as the maintenance of a single assembly involved, it was decided in 1692 to divide the body into two, the one to meet in Bristol, the other in London. "These assemblies," it was agreed, "are not to be accountable to one another, any more than churches are." It was further decided that churches should not make appeals to the assemblies to determine matters of faith or fact. Reports of both the assemblies are to be sent to all the churches.

At about this time a grievous controversy was raging in the Particular Baptist body as to "whether the praises of God should be sung in the public assemblies." Kiffin, Cox, Keach, Steed, and many others were involved. All parties agreed to "refer the matter to the determination of seven brethren nominated by this assembly." The committee administered

a scathing rebuke for the unbrotherly language that had been employed, to which the veterans submitted in all humility.

The Bristol assembly seems for many years to have been more vigorously sustained than the London. This was due, no doubt, in part to the fact that a Bristol Baptist, Edward Terrill, had left in trust with the Broadmead Church a legacy for ministerial education, and that Bristol, early in the eighteenth century (1720 onward) came to be the educational center of the Particular Baptists.

Efforts were made during the later years of the seventeenth century and the early years of the eighteenth to bring Particular Baptists and General Baptists closer together, and to this end the differences between the two parties were minimized by such men as Benjamin Stinton. Thomas Hollis, the wealthy Baptist business man who contributed so liberally to the Baptist cause in England, and who endowed Harvard University, preferred to worship regularly in a Pedobaptist church. If the Hollis family, with their great wealth and their remarkable generosity, had been stanch Baptists they might have given tone to the Baptist life of England.

The General Baptists, following in the footsteps of the Mennonites, to whom they were from the beginning closely related, adopted a semi-presbyterial form of church government, giving to each aggrieved person a right to appeal to other churches, then to the Association or general meeting, and at last to the General Assembly. Thus every local quarrel was propagated throughout the entire connection and the churches were ruined by controversy. The rigorous exercise of discipline on the ground of differences of opinion drove out of the body many of its ministers and intelligent members. With a few exceptions, the General Baptist churches of England became Unitarian by about the middle of the century, as did so many others during this period.

The Particular Baptists, so far as they were not drawn into the maelstrom of Socinian indifferentism, reacted against the current rationalism so far as to become hyper-Calvinistic, and in some cases Antinomian. They looked upon the salvation or the damnation of each individual as so absolutely fixed by Divine decree that exhortations to sinners and missionary work in general were looked upon as not only useless but as an impertinent meddling with the Divine plans. That the Particular Baptists should have greatly declined during the eighteenth century was what might have been expected.

One of the most aggressive and influential organizations among the English Baptists during the eighteenth century

was the Society of Ministers of the Particular Baptist Persuasion, meeting at the Gloucestershire Coffeehouse, organized in 1724, which raised money for the assistance of needy churches and ministers, for the distribution of religious literature, and for other religious and philanthropical purposes, passed upon the qualifications of candidates for the ministry, and took measures for the silencing of unworthy ministers. It led the denomination in efforts to secure the redress of grievances, undertook to defend the honor of the denomination when it was assailed from time to time, corresponded with Baptists in the American colonies, counseled them, extended to them financial aid when required, interceded with the home government on behalf of persecuted brethren in the Colonies, and in many ways furthered the interests of the denomination at home and abroad. The authority of this body was a purely moral one and depended on its reputation for wisdom and its command of resources. That complaints should sometimes arise of undue assumption of authority and interference with the independence of the churches on the part of this body might have been expected. It was a self-constituted body, its members not even representing the churches of which they were members and pastors in any official way. It was by no means an ideal arrangement; but it is probable that these associated ministers did a work for the denomination and for the cause of Christ that would otherwise have been left undone.

X. BAPTISTS AND THE EVANGELICAL REVIVAL.

The evangelical revival, led by the Wesleys and Whitefield, was of momentous importance to the Baptists, as it was to the Established Church and to the various dissenting bodies. It found the Particular Baptists greatly reduced in numbers and influence. The educational work that had been inaugurated at Bristol on the Terrill foundation was conducted in a very feeble and ineffective way during the first half of the eighteenth century; yet a considerable number of able ministers received their training there. The London Baptists were still a respectable body and were exerting a strong and, upon the whole, beneficent influence on the life of the denomination. Several of the Particular Baptist Associations of which the records have been preserved, devoted much attention to the promotion of godly living and orthodox teaching, and sought to guard against Socinianism, on the one hand, and Antinomianism, on the other. Yet it is evident that there was an almost irresistible drift toward these extremes, and the num-

ber of those who were able to steer safely between Scylla and Charybdis steadily diminished. Those inclined toward Socinianism could have no sympathy for the enthusiastic evangelism of Wesley and Whitefield, which to them savored of fanaticism. Those who had carried their Calvinistic teaching to the Antinomian extreme looked upon the new evangelism as an almost blasphemous interference with the plans and purposes of God. As might have been expected, the religious awakening not only failed to win these classes to its support, but tended to drive them to more extreme statements of their opinions. But many who were less thoroughly committed to these extreme and unevangelical views were won to the support of the evangelical cause and the numbers of its opponents steadily dwindled.

It was to Andrew Fuller, more than to any other individual, that restoration of the Particular Baptist body to its original evangelical position was chiefly due. Brought up in an illiterate community, with few educational advantages, he came under the influence of the great evangelical movement. The writings of Jonathan Edwards, the great American theologian and evangelist, seem to have greatly aided him in coming to right conceptions of evangelical truth. Through his great activity as a preacher and writer, multitudes were brought to see the consistency between a true preaching of the doctrines of grace and the most earnest efforts for the salvation of sinners. His career as a leader extended over the last two decades of the eighteenth century and the first fifteen years of the nineteenth. Bristol College was greatly strengthened and brought to support this evangelical type of Calvinism.

The inauguration of Baptist foreign missionary work under the leadership of William Carey and Andrew Fuller will be suitably described in a later chapter. It is probable that while Fuller and his associates by their advocacy of missions accomplished so much for the heathen, even more resulted in the course of their widespread visitation of the churches throughout England and Scotland for the evangelization of the home churches. The Baptist cause in Great Britain was by Fuller's public activity raised to a higher plane, and gained a recognition at the hands of leaders of other denominations that had been wanting for some generations. The marvelous preaching of Robert Hall at Cambridge during the last decade of the century likewise contributed powerfully to the reputation and the influence of the denomination. Yet this very popular recognition of its great leaders by other denominations proved a snare and led to the general adoption among

English Baptist churches of open communion, which has no doubt affected injuriously the denominational growth.

From the foregoing facts it is evident that the Particular Baptists at the close of the eighteenth century were awakening from their lethargy and were entering upon a great career of growth in numbers and beneficence.

The General Baptist cause at the beginning of the evangelical revival was even more deplorable than that of the Particular Baptists. As a result of much effort and by the influence of Dan Taylor (b. 1738), who seemed raised up to rescue the cause, representatives of fifteen churches in various parts of England met in London, June 6, 1770, to form "the New Connection of General Baptist churches, with a design to revive experimental religion or primitive Christianity in faith and practice." The articles of faith adopted recognize the fallen condition of men, who are "captives of Satan till set at liberty by Christ"; insist upon "the perpetual obligation of the moral law" (against hyper-Calvinistic Antinomianism); carefully set forth the deity and humanity of Christ and the potential universality of the atonement wrought by him, which becomes available to individuals solely by faith, a faith that "produces good works"; maintain the duty of offering salvation by faith freely to all; teach that regeneration is the work of the Holy Spirit; and make immersion "the indispensable duty of all who repent and believe the gospel."

Considerable prosperity attended the labors of the ministers and churches of the New Connection during the remainder of the century. A number of General Baptist churches constituting the Lincolnshire Association made repeated overtures for a union with the New Connection. To this end the New Connection was urged to make the conditions of membership less rigorous as regards the signing of the Confession and the personal religious experience of ministers, and to agree to co-operate with the old General Assembly, which continued to meet in London. But Taylor, the originator of the movement, and his associates were unyielding, being more anxious to maintain the purity of the body than to increase its numbers. One by one these churches accepted Taylor's terms of fellowship, and by the close of the century a large proportion had joined the New Connection. By the beginning of the present century the New Connection numbered in its fellowship forty churches and three thousand four hundred members. It is not probable that the General Baptists of the old order equaled this number, as many of their churches were in a declining state.

The New Connection established an academy for the training of ministers just before the close of the eighteenth century (1798). Sunday-schools were organized among them as early as 1800, one of them having that year a hundred members. A General Baptist magazine was published for a while during the closing years of the century, with Dan Taylor as editor. It died of inanition, December, 1800.

The New Connection of General Baptists was to have a highly honorable career in home and foreign mission work, education, literature, etc., during most of the nineteenth century, and at last to be merged in the great English Baptist body that has its rallying point in the Baptist Union.

XI. AMERICAN BAPTISTS TO THE GREAT AWAKENING.

Our survey of American Baptist history to the beginning of the present century may well be made briefer than the British, inasmuch as the facts are more familiar to a large majority of readers.

The first in America to advocate Baptist principles, so far as we are informed, was Roger Williams. Born about 1600, educated at Cambridge (B. A. 1627), he became an ardent Nonconformist and at great personal sacrifice emigrated to New England to escape the persecuting measures of Archbishop Laud. During his pastorate at Plymouth he spent much time among the Indians, mastering their language and seeking to promote their moral and spiritual welfare. As pastor of the Salem Church (1634–1635) he became involved in local controversies and in controversies with the Massachusetts authorities. As advocating opinions dangerous to the common welfare he was banished in 1635. He made his way amid winter's hardships and perils to Narragansett Bay, where he was joined by a number of Massachusetts sympathizers and founded a colony on the basis of soul-liberty, which with the co-operation of John Clarke and others was developed into Rhode Island.

By 1639 Williams had become convinced that infant baptism was unwarranted by Scripture and a perversion of a Christian ordinance, and with eleven others introduced believers' baptism, and formed at Providence the first American Baptist church. Coddington, who was on Rhode Island at the time, accused Williams as at one time insisting on immersion, and as Williams remained with the Baptists only a short time, it is natural to apply his remark to the time of the introduction of believers' baptism. This church, after Williams' withdrawal, continued for years in an exceedingly weak

state. The General Baptist type of teaching, with insistence on the laying-on of hands as an ordinance of Christ, came to prevail by 1652, and the opponents of this view withdrew to form a new congregation.

The second American Baptist church was that formed at Newport, about 1641, under the leadership of John Clarke. Clarke arrived at Boston in November, 1637, when persecuting measures were being inaugurated against Mrs. Anne Hutchinson and her followers on account of their Antinomian teachings. How far he sympathized with Mrs. Hutchinson's views at this time we have no means of knowing. But he cast in his lot with the persecuted party and led them in seeking a new home in unsettled territory. Through the kindly offices of Roger Williams they secured from the natives a title to Aquidneck Island. Here they founded a government in which the headship of Christ was recognized and which was purely democratic in form. This colony united with Williams' Providence colony in procuring a charter in which civil and religious liberty was fully provided for. Clarke deserves quite as much credit as Williams for this feature of Rhode Island polity, and his services in England on behalf of the colony were quite as distinguished. For some time Clarke, who was physician and theologian as well as statesman, ministered to the entire community in religious things. About 1641 or earlier Clarke and a number of his fellow-colonists became "professed Anabaptists," and began to hold their meetings apart. In what form and under what circumstances they introduced believers' baptism we are not informed; but about 1644 Mark Lukar, who was among the English Separatists that were immersed in 1641 (1642) became a member of the Newport Church. If immersion was not practised from the beginning, it was no doubt introduced on Lukar's arrival. The Newport Church was full of missionary zeal. Members of this body sought to form a Baptist church at Seekonk, Massachusetts, in 1649, but were thwarted by the authorities. In 1651 Clarke and two of his brethren suffered severe treatment at the hands of the Massachusetts authorities for conducting religious services at Lynn. Clarke narrates these sufferings and denounces Massachusetts intolerance in "Ill News from New England" (1652).

As already indicated, the Massachusetts government pursued a policy of extermination toward Baptists and no permanent organization of Baptist life was allowed until late in the century. Henry Dunster, the first president of Harvard College (1640-1655), was obliged, under circumstances of

great hardship, to relinquish his position because of his persistence in opposing the baptism of infants. In 1663 John Myles, a Welsh Baptist pastor, emigrated to Massachusetts with his church, secured a grant of land near the Rhode Island frontier, and established a settlement and church, which they named Swansea. Here they enjoyed a considerable measure of freedom. The First Baptist Church of Boston was organized in 1665 and for years suffered grievously at the hands of the authorities. In 1682 a small band of Baptists, several of whom had been members of the Boston church, formed an organization at Kittery, Maine. Driven from Maine soon afterward they settled in South Carolina, and formed the Charleston Church, about 1684. In the Quaker colonies, New Jersey and Pennsylvania, Baptists appeared about 1682, and by 1707 at least six churches had been organized. They were largely Welsh, but included a considerable number from New England. The Philadelphia Association was formed in 1707 and became a chief means of extending and conserving Baptist influence. As late as 1729 there were in New England only three Calvinistic Baptist churches, while there were two Sabbatarian and thirteen General Baptist churches. The latter had for some time held annual Associational meetings. The Charleston Church had also come under Arminian influence and had been almost wrecked by internal strife. It is not probable that the entire Baptist membership in America much exceeded five hundred at the beginning of the Great Awakening (1733).

XII. AMERICAN BAPTISTS FROM THE GREAT AWAKENING TO THE END OF THE EIGHTEENTH CENTURY.

With few exceptions, the Baptists of 1740 were not aggressive or enterprising. They held aloof from the Great Awakening led by Edwards, Whitefield, the Tennents, etc., refusing in some cases to open their churches for evangelistic services. And yet no denomination profited more largely by the revival. The Philadelphia Association from 1750 onward exerted a stimulating and molding influence on the feeble Baptist churches in Virginia, North Carolina, and South Carolina, and secured the organization of many new churches and the formation of Associations for the conservation and advancement of Baptist life.

In New England many Separate or "New Light" Congregational churches were formed by reason of the opposition of ministers and churches to the revival, and some of these "New Light" churches came to feel that their demand for

regenerate membership logically involved the abandonment of infant baptism and accepted the Baptist position. In some cases whole congregations, with their pastors, became Baptist; in other cases churches were divided. The older Baptist churches gave little encouragement to the "New Light" Baptists and for a long time would have no fellowship with them. But a new vital force had come to the Baptist cause, and in a few years the evangelistic Baptists were greatly in the majority in New England and throughout the South.

The excessive enthusiasm of the Separate Baptists was everywhere tempered by the conservative missionary influence that emanated from the Philadelphia Association. Highly educated men went forth in every direction from the Philadelphia body. Hezekiah Smith as evangelist, financial agent for the college, pastor, and army chaplain, disseminated the Philadelphia influence throughout New England and elsewhere. The influence of this body, exerted persistently and through many channels, broke down the middle wall of partition between Baptists of the old and new types, and at last secured everywhere Associational organization and conservative but aggressive denominational life.

In Virginia Separate Baptists led in the glorious struggle for civil and religious liberty (1775–1799) and secured the co-operation of the Regulars. The two parties united in 1785. The Virginia Baptists were largely instrumental in securing religious liberty for all, and at last in compassing the disestablishment of the Episcopal Church and the confiscation of its glebe lands, etc. To them also was due in part the ample provision for liberty of conscience in the United States Constitution. In New England, Separate Baptists, like Backus, co-operated with Baptists of the Philadelphia type, like Manning, Smith, Davis, and Stillman, in an equally heroic but less successful struggle for absolute religious liberty and equality. The services of American Baptists in the cause of civil and religious liberty are acknowledged by scholars of other denominations.

ALBERT HENRY NEWMAN.

II

SURVEY OF AMERICAN BAPTIST FORCES AT THE BEGINNING OF THE NINETEENTH CENTURY[1]

At the outset I am confronted by two impossible things: First, it is impossible to draw a truly realistic picture of times prior to one's own experience, observation, and recollection. Strong, indeed, must be the historic imagination that can put one in his grandfather's place and cause him to see with his grandfather's eyes.

Secondly, it is impossible to find distinct lines of cleavage at any century milestone. Concerning any great thought or movement of time, who can put his finger on date and place and confidently say, This is when and where it started? Past, present, and coming events are mingled and related like the waves of the sea.

Besides these things, impossible to all men, there is another to me exceedingly difficult—to look back at all. But as it is assigned to me to tell somewhat of the Baptists one hundred years ago, reluctantly and only temporarily I face to the rear and turn back the shadows on the dial-plate of time one hundred years. The time is January 1, 1800. The place is Philadelphia, both capital and metropolis of the United States. The alien and sedition laws are in force. John Adams is president, with fast-fading power, prestige, and popularity, and this very year he will be overwhelmingly beaten by Thomas Jefferson, who will be inaugurated next March at the new capital on the Potomac. George Washington has been dead about two weeks. The old Philadelphia Association, which for nearly a century rarely convened out of this city, has been kept out now for three years in succession because of a prevailing fever. Since 1797 they

[1] The substance of this article was given as an address at the Southern Baptist Convention assembled at Hot Springs, Ark., May, 1900. Owing to the pressure of other work the author, who had agreed, at the editor's request, to revise the stenographic report of the address and to adapt it for use in this volume, was unable to do so; but he gave to the editor permission to make such omissions and additions as he might deem desirable. The section on the Baptists of the New England and Middle States was inserted by the editor.

have been praying, fasting and resolving concerning this dreadful visitation , and for at least seven years to come each annual minute will record that Philadelphia has been selected as the place of the next meeting, provided there be no recurrence of the malignant and contagious fever.

One hundred years ago ! How must one shrink to fit the environment ! Westward the national boundaries extend to the Mississippi River, southward to the mouth of the Yazoo River near Vicksburg, but nowhere touching the Gulf of Mexico. Spanish Florida, joining hands with Spanish Louisiana, blocks the way southward and westward. This very year Louisiana—a veritable empire of territory—will be retroceded to France, and three years hence Jefferson will buy it from Bonaparte, whose fear of Admiral Nelson surrenders colonial empire, for the paltry sum of $15,000,000. This purchase, beyond reasonable doubt, includes Texas, which will not be claimed, and whose admission forty-five years later, when repurchased by the blood of revolution, will be strenuously resisted by New England. The great northwest territory, ceded by Virginia and conquered by George Rogers Clark, has been open to settlement for three years.

One hundred years ago ! It is just eight years since Eli Whitney, at Savannah, invented the cotton-gin, which will revolutionize the industrial world. And though there are some people both North and South experimenting with the application of steam to navigation and commerce, it is yet seven years to Fulton's steamboat and thirty years to the first railroad and forty-four years to the first telegraphic message. The reaper, the power-loom, and a thousand other mighty inventions are in the unknown future.

But what about the Baptists of that day? It is impossible in the limits assigned me in this article to more than glance at salient points, barely touching the mountain tops of loftiest events. As my theme is American Baptists, I shall leave our English brethren to other hands.

I. THE WHOLE UNITED STATES OF AMERICA.

In the United States we have as data, contemporaneous with the first census in 1790, "Asplund's Register," which shows in statistics, State by State, that there were in this country five hundred and sixty-four Baptist preachers, seven hundred and forty-eight churches, and sixty thousand nine hundred and seventy members. But that was ten years ago. A circular letter to be read next year—1801—before the

Philadelphia Association, will say: "We have entered upon a new century, and while it is yet in the morning of it, let us take a view of some of the works of God in the last. Ninety-four years have rolled on since the first meeting of this Association, the first in America, and then composed of only five churches; but viewing the present state of our connection in this country, we perceive it to be as the thousands of Israel, embracing numerous Associations, composed of at least one thousand two hundred churches, including more than one hundred thousand members." The writer does not give the original sources of information from which he obtained his figures, but he seems to speak advisedly and with confidence. Fortunately we have the full text of the Centennial Sermon, commemorative of the one hundredth anniversary of the organization of the Association, which was preached in 1807. The preacher is Samuel Jones, a noted man in his day. He preached from William Carey's text to show that the great things expected and attempted fourteen years ago have been marvelously fulfilled. Without accurate statistics before him from other Associations, the preacher concludes that there are one hundred and twenty-two thousand five hundred Baptists in the United States in 1807. He reckons one hundred and ninety-four churches in Massachusetts and one hundred and fifty in New York. He observes with pleasure that religious persecution of his brethren had ceased in Virginia and had abated in Massachusetts. He calls special attention to the missionary spirit, prevalent for years in many places, tending to carry the gospel to the heathen world, and expects the millennium to come by the opening of the twentieth century. We can testify that it has not yet arrived.

To put the condition before you in a realizing way, we may safely say: One hundred years ago there were in the United States about half as many Baptists as there are white Baptists in Texas to-day, and that there are in Texas to-day more Baptist preachers, churches, members, and schools than there were in the whole world a century ago. Unquestionably the great and historic Association in the United States one hundred years ago was the Philadelphia Association; it is the Mother Eve of American Associations. From the beginning it has been sound in faith and missionary in spirit. We hear much in that olden time of Virginia and the Carolinas sending help in many ways to New England, but Philadelphia sent help southward and her gospel came with healing in its wings. There was in 1800 no State or national organization of our people, but there were general commit-

tees, and widespread co-operation for missions, education, and particularly for mutual protection against civil and religious persecution. There were no Sunday-schools of the modern kind, but there was much private and catechetical instruction. All the principles underlying the wider forms of present co-operation were then in full force.

II. OLD VIRGINIA.

My heart always thrills at the name. The history of two States in this Union furnishes higher themes for epic poems than the less heroic affairs which inspired the songs of Homer and Virgil. One of the two is Virginia—modesty forbids that I name the other. From the beginning of its entrancing history until this good hour, life in the Old Dominion was set to heroic measure. Higher criticism has utterly failed to destroy the historic verity of the romantic story of John Smith and Pocahontas. You know Virginia once extended on the Atlantic coast from Cape Cod to Florida and straight westward to the Pacific Ocean, supposed to lie somewhere back of the Blue Ridge. The religious denominations were famous in old Virginia. The Episcopal was the State Church, which for support made awful inroads on Baptist tobacco.

The Baptists, who were as plentiful as blackberries, themselves sometimes experimented. In the year before the American Revolution, they gravely restore apostolic succession by electing three apostles with marvelous powers and responsibilities. One year of it was enough. Time fails me to tell the wondrous story of Baptist progress in Virginia—of their great revivals, their preachers, and their sufferings. A notable and far-reaching event in their history was the happy union of the Separate and Regular Baptists under the title of the United Baptist Churches of Christ in Virginia. Writing in 1809, Robert Semple, the historian of the Virginia Baptists, gives a graphic account of this union, which occurred twenty-two years before. Throughout the Southern States the same union was accomplished, culminating in Kentucky in 1799. I have myself seen the old church letters of the three varieties—Separate, Regular, and United, and counted all of them valid.

After the Revolutionary War there were wonderful revivals among the Virginia Baptists. In 1790–1792 there were two hundred churches and twenty thousand members, to become as the new century opens nearly four hundred churches with thirty-five thousand members, and that too, after peopling Kentucky by migration. Oftentimes a whole church, pastor

and people, would move together to a new field without a break in organization or regular service. As in the beginning "the groves were God's first temples," so the campfires of these moving Virginians lighted up the primeval forest as they worshiped God. In the first church to which I ever preached was a colony of Virginia Baptists, all members of one of the churches ministered to by the venerable Andrew Broaddus, of Caroline. A century ago there were twice as many Baptists in Virginia as in New York and more than in all New England. Only last year, 1799, their General Committee gave way to their General Conference which, in turn, will become their General Association. Their annual meetings were famous for spiritual power, and never failed to leave a lasting and favorable impress behind. A Methodist preacher once told me that the Baptists captured Virginia by the power of their annual meetings, particularly of the old Dover Association and their General Association. Perhaps the three greatest leaders in Virginia one hundred years ago, were John Leland, Andrew Broaddus, Sr., and Robert Semple. John Leland was a mighty man of affairs, and played no small part in the revolutionary movements of his day. Andrew Broaddus was in every way a remarkable man. Think of it, ye aspiring young preachers who long for fat city pastorates, how this man kept refusing calls to New York, Boston, Philadelphia, and other mighty centers, that he might abide with his dear old country churches. Semple became the historian of that historic time, and you would do good to yourself by adding to your library his valuable record.

III. OTHER SOUTHERN STATES.

In North Carolina in 1792, there were ninety-four churches with seven thousand five hundred members, to become in 1812, two hundred and four churches with twelve thousand five hundred members. Here were two Associations, one of them unhappily to become anti-missionary in spirit, the other to send out later, by way of compensation, William T. Brantly and Basil Manly, the name of each to be perpetuated in a mighty son.

In South Carolina, 1792, there were seventy churches with three thousand members, to become in 1812, one hundred and fifty churches with eleven thousand members. The very name of this State and date spontaneously calls up the image of the most colossal Baptist of his day on the American continent, Richard Furman, whose name is perpetuated in a great university. My soul thrills as I watch the movements of this

prince in Israel during that stormy period. I see Cornwallis posting rewards for his apprehension, so formidable is this patriot to British aggression. To the front always was he, in every enterprise of peace or war, everywhere the advocate of civil and religious liberty. Blessed with large wealth, a superb gentleman, an irreproachable character challenging the respect even of his enemies, a leader and organizer of men, Richard Furman's name must ever remain on fame's historic roll of the immortals.

In Georgia, 1792, there were fifty churches, seventy-two preachers, and three thousand members, to become in 1813 five Associations, one hundred and sixty-four churches, and fifteen thousand members. The mighty men of this State are Henry Holcombe and Jesse Mercer. Holcombe will this very year, 1800, organize the first Baptist church in Savannah, and two years hence commence his publication of the "Analytical Repository." Jesse Mercer, a young man, is even now outstripping his great father. It must have been a thrilling time when this young man, in 1791, accompanied his father all the way from Georgia to a meeting of the General Committee of Virginia at Nuckolls' meeting-house, Goochland County, and there heard in succession his father preach Calvinism and their fellow-Georgian, Jeremiah Walker, preach Arminianism. One of the most effective sermons ever preached on foreign missions was by Jesse Mercer, from Acts 13 : 47. Every drop of blood in his veins was missionary blood. His gift of two thousand five hundred dollars at one time sent the first missionaries to Texas. Let all Texas forever hold him in loving remembrance. Soon another gift will found Mercer University.

Kentucky, in 1792, had forty-two churches and three thousand members, to become in 1812, two hundred and eighty-five churches with twenty-two thousand members. Among the early Kentucky Baptists were the brother and children of Daniel Boone. Unfortunately in much of Kentucky, and indeed of the Southwest, there prevailed an inveterate prejudice against educated and salaried ministers.

Tennessee, in 1792, had twenty-one churches with nine hundred members, to become in 1812, one hundred and fifty-six churches with eleven thousand three hundred and twenty-three members. The Baptist growth in Maryland has always been slow. Armitage reports for 1793 only seventeen churches, thirteen preachers, and nine hundred and twenty members.

It will be eight years before a Baptist church will be organ-

ized in the Indian wilds of Alabama Territory, not to become until 1812, seventy churches with two thousand five hundred members. In the territory now comprising Mississippi, a part of which was ceded to the United States in 1797 and another part in 1819, a church was constituted as early as 1780, and eight years afterward another church. By 1806 the Mississippi Baptist Association is organized with six churches. In 1812 there will be seventeen churches with seven hundred and sixty-four members. The early Baptists of this territory suffered much from persecution in the days of Spanish power. They were arrested, imprisoned, and threatened with deportation to the mines in Mexico, until they demanded immunity from persecution by force of arms.

The Baptists were the first to convey the gospel beyond the Mississippi River. About eight Baptists, including one preacher and the members of the Boone family from Kentucky, were in the territory now comprised by Missouri as early as 1800. There was one baptism. By 1812 there will be seven churches with one hundred and ninety-two members. This is but a scant and unsatisfactory glance at the status of Baptist churches of our land one hundred years ago.

IV. THE NEW ENGLAND AND MIDDLE STATES.

The Baptist cause in New England had received a large increment of life and strength in connection with the great awakening about the middle of the eighteenth century. Most of the Baptist churches that had been previously organized opposed the movement and closed their doors even to such preachers as Whitefield and the Tennents; but many of the Congregationalists of the New Light type reached the conviction that the pure and spiritual church-membership for which they contended and for which they separated from the churches of the Standing Order could be secured only by the rejection of infant baptism and the baptism of believers into church-fellowship on a profession of saving faith. These Separate or New Light Baptists soon greatly outnumbered the Regulars and were able at last to secure recognition from these. The New Light Baptists proved by far more aggressive than the Regulars in evangelism and in efforts to secure civil and religious equality. Under the leadership of Backus, Manning, Hezekiah Smith, and others, the Warren Association had been formed for co-operative work, Rhode Island College had been established, and an uncompromising warfare against the Established Church had been inaugurated. New

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England Baptists made far less progress during the revolutionary time (1774–1783) and during the rest of the century than did their brethren in the South. The chief cause of the difference in prosperity seems to have been as follows: In Virginia and throughout the South the Standing Order (Episcopalian) had grown exceedingly unpopular, owing to the corruption of its ministers and their lack of sympathy with the aspirations of the masses of the people for civil liberty. Baptists threw themselves heartily into the revolutionary cause and gained such popularity that they went forward by leaps and bounds and were able to secure a full recognition of their religious equality and the complete separation of Church and State. In New England, on the other hand, the Standing Order was less corrupt and constituted the bone and sinew of the patriotic cause. Baptists at the very outbreak of the Revolution were agitating for a redress of their grievances, and at a critical time, when the energies of the New England people were concentrated on the necessity of resisting what was regarded as British tyranny, Baptists persisted in thrusting their demands for religious equality on the attention of the authorities, and they even threatened to withhold their co-operation in revolutionary efforts and to appeal to the English government for the rights denied them by the colonial. New England Baptists were not lacking in patriotism when the Revolution had begun; but they had lost greatly in popularity and could not hope either to win the masses to their cause or to secure a speedy redress of their grievances. The present century had made considerable progress before religious equality was secured by the Baptists for themselves and others in Massachusetts and Connecticut. At the beginning of the present century there were fewer Baptists in the New England States combined than in Virginia alone, while the number of Baptists in New York, New Jersey, Pennsylvania, and Delaware did not much exceed that of North Carolina.

While the Philadelphia Association was, throughout the early and middle portions of the eighteenth century, a great evangelizing body, exercising a powerful molding influence on the Baptist life of the Southern and Middle States, and instrumental in the founding of Rhode Island College (Brown University), it had failed to utilize the religious forces of the Great Awakening and had gained no advantage from the patriotic quickening of the revolutionary time. Morgan Edwards, one of the influential members of the Association, earnestly opposed the Revolution and it is probable that a

large proportion of the Baptists of the Middle States fell short of the chivalric devotion to the revolutionary cause that redounded so largely to the advantage of their Southern brethren.

Baptist work was still in its infancy in the northwest. The Miami Association in Ohio, with ten churches and two hundred and ninety-one members, and four other small churches in Ohio, Indiana, and Illinois, were all that the beginning of the century could show in what was to prove one of the most fruitful fields of Baptist enterprise.

V. A GENERAL RETROSPECT.

Any careful retrospect over the field of modern Baptist history reveals at a glance certain mighty facts or movements, uplifting themselves into clear visibility far above the dead level of ordinary events, as mountain peaks tower above the plain. Look back yonder while I point them out, peak by peak, and discern the mountain springs from which flow the streams whose mingled currents make up the river of present denominational power.

1. First of all, the giving of the Bible to the common people of the English-speaking world. The Bible, in the mother tongue, without note of expert or comment of scholar, without a priestly shadow to darken one luminous page—the naked Bible, the Father's message to men—naturally makes Baptists. One of the most thrilling and instructive classics in our language is Harwood Pattison's "History of the English Bible." A few days ago, while dining in Judson Memorial Hall with a son of Adoniram Judson, I found myself commending this book to a bright young man, who proved to be Pattison's own son. He promised to read the book.

2. Next comes as the natural sequence of a free Bible, that mighty struggle between the Parliament and Charles I., which culminated in the Commonwealth. To ignore that period seals up history. Ignorance of it makes it impossible to understand the Baptists of to-day. It was a colossal strife for civil and religious liberty. Victories were won in that day whose laurels will never fade and whose influence will never die. And whenever and wherever that fight has raged in the last nineteen centuries you may count that Baptists were in it, as confidently as you look for an Irishman at a wake. Wherever Cromwell's armies marched, the Baptists, who constituted a large, heroic, and influential part of them, deposited the imperishable seeds of their principles. In his Irish garrison, 1655, were twelve Baptist governors of cities, ten colonels, three lieu-

tenant colonels, ten majors, and forty-three company officers. In Scotland they stood unabashed under the frowns of John Knox, resisting even Cromwell's later ambition, reminding him of their timely help at Dunbar, and still later petition the famous General Monk, the king restorer, for high civil and religious rights. The times ripened their literary genius until it kindled flames whose light illumined the skies of the world, and whose aspiring sparks hailed the stars. "The blind old bard of Scio's rocky isle" was outsoared in epic fame by a blind Baptist bard, iron Cromwell's Latin secretary. A "Pilgrim" crept through the bars of Bedford Jail and went forth into more byways and highways, knocking at more doors, and speaking to more peoples in their mother tongues than ever before or since a literary pilgrim has done. The tinker is dead. The "Pilgrim" moves on, outlasting the wandering Jew. Indeed, the tall, widespreading Baptist tree of to-day is deep-rooted in Cromwell's time.

3. Next in order of time and natural sequence comes The Act of Toleration, 1689, during the reign of William and Mary. This was life to England as the Revocation of the Edict of Nantes was death to France. They will stand over against each other, till the judgment, in everlasting contrast, as light and darkness. That evil stroke of the pen of Louis XIV. hurt France more than the defeats at Blenheim, Oudenarde, and Malplaquet; that signature of William III. uplifted England more than all Marlborough's victories; and both mightily built up the Baptist power in England and her colonies.

4. Later in date, but more far-reaching in power is William Carey's foreign mission sermon. When he spoke the sleeping world heard two far-off cries: One from heathen lands, "come over and help us," and one from the mount of ascension: "Go ye into all the world and preach the gospel to every creature." And wherever and whenever since, oppression lifts its heavy hand from Baptist necks and God sends revivals, they hear those two voices made audible by Carey's sermon. The cobbler's body lies mouldering in the ground, but the cobbler's soul goes marching on.

5. Passing over to the New World, the struggle for religious and civil liberty in America, culminating when the members of the old Philadelphia Association, then holding their seventy-fourth session, were roused at midnight by the watchman's cry: "Past 12 o'clock and all is well, and *Cornwallis has surrendered.*" Hence their resolution: "And now, dear brethren, we feel ourselves constrained to acknowledge the

great goodness of God towards us, and to call on you to join with us in thankfulness and praise, as well for the unanimity and brotherly love which prevailed throughout our meeting, as for the recent signal success granted to the American arms in the surrender of the whole British army under the command of Lord Cornwallis, with the effusion of so little blood." Cornwallis surrendered October 19, 1781, at Yorktown, Virginia. This resolution was adopted in Philadelphia four days later. Happy people who are able to reckon unanimity and brotherly love as great a cause for praise as the surrender of an enemy's army. Lord, help us ever to keep the lesson in mind! I can never think back into this period of fiery trials without seeing pictures. They fill a gallery in my mind. I walk among them and look up at them with bared head, in awed silence, while my heart is burning. There they are. I can see them now. I see Roger Williams, an outcast, wandering in winter snows. I see the bared back of Obadiah Holmes, scarred with bloody stripes. I see the disgraceful spoliation of my brethren at Ashfield—their orchards, yards, fields, and the very graves of their dead sacrificed under forced sale to supply funds for a needless meeting-house of another denomination and to pay this Pedobaptist preacher's salary, himself there bidding in their property for a song. And this only six years before the battle of Lexington, and not so very far from that historic field. I see the venerable Isaac Backus at the meeting of the first Continental Congress, laboring vainly with the Massachusetts delegates in behalf of religious liberty for his persecuted people, and hear the reply of John Adams, that "you might as well attempt to turn the heavenly luminaries from their course as to ask Massachusetts to give up the union of Church and State." In this year, 1800, Backus has yet seven years to live, and it will be twenty-seven years more before this unnatural union is dissolved in Massachusetts. It will be 1820 before Connecticut has religious liberty.

But we are yet in the picture gallery. This time the scenes are from old Virginia. I see Lewis Craig, John Barrow, Edward Herndon, James Goolrick, Bartholomew Chaning, Edwin Saunders, and John Waller in jail for the crime of preaching the gospel without Episcopal license. I see letters written to them while incarcerated and their replies from behind prison bars. I hear them preaching through prison windows to friends gathered outside. I read the Baptist addresses and memorials and petitions addressed to the House of Burgesses, to the President of the United States.

They bear familiar signatures : Samuel Harris, Reuben Ford, John Waller. I see the historic forms of Washington, Jefferson, Madison, and Patrick Henry, giving better counsel and help than John Adams gave to Father Backus. Brethren, in the war of the Commonwealth in England and in our Revolutionary War the Baptists were all patriots. In a long list of published Tories there is not a Baptist name. Dearer to a Baptist than life is soul-liberty.

6. It was the struggle for civil and religious liberty which brought about that voluntary Baptist co-operation which today enables our independent churches to elicit, combine, and direct their resources in behalf of missions, education, and fraternity. When they learned to co-operate voluntarily, without an autocratic pope, without a hierarchy, without a cast-iron organization, they settled the question of the ages. They took the divine precept, "Love the brotherhood," and made it the centripetal force that would equalize the centrifugal force of church independence.

7. It is one of the remarkable lessons taught by history that God's people seem to stumble back, now and then, upon great New Testament principles and find themselves slow to adopt them and strangely surprised at their efficacy when adopted. The Baptists of one hundred years ago found one of the greatest secrets of their power the sending out of men in every essential respect what we now call general missionaries. How shall we get nearer to the masses and how bring more of our churches into co-operation with denominational work ? The question is not a constitutional one, but finds its solution in recurrence to New Testament example. The commission of our Lord Jesus Christ enjoins not only evangelization but the teaching of the evangelized to observe all things whatsoever our Lord has commanded. The most important of these is the confirming of the churches in the faith and practice of the gospel and all involved in the sententious phrase, "convert culture." Liberty of the individual and the independent local church in New Testament times were not employed as arguments for the obstruction of this important denominational work. There was in the times of Paul, and there was one hundred years ago as there is now, a large number of churches so few in number or financially weak or uninstructed to that degree that development, as a matter of fact, did not result from any means employed by them. The question then and now was and is, how shall these churches be developed without interfering with the independency of the local church and the sanctity of

the pastoral relation? He is a blind student of history who fails to read in the records of one hundred years ago the fact that Samuel Harris, John Gano, and many other missionaries, either when sent out by the Philadelphia Association or going out at their own instance, were what we would now call general missionaries, and that the greatest work achieved by them was the development of the feeble churches.

8. And now let us for a moment inquire somewhat into the doctrines, discipline, and comity of our churches one hundred years ago. In all essential particulars they were the same as now. There were differences on minor points, but great agreement on vital points. Their more important doctrines were: The plenary inspiration, sufficiency, and supremacy of the Holy Scriptures; the divinity of our Lord Jesus Christ and his vicarious expiation; the necessity of regeneration and sanctification by the Holy Spirit arising from man's fall and total depravity; salvation by grace, with all its kindred doctrines; repentance and faith the terms of discipleship; salvation essential to baptism and not baptism essential to salvation; baptism and church-membership essential to communion; a spiritual church; a distinct local church; an independent church; inter-dependence of local churches for counsel and co-operation; the mission of the churches to preach the gospel to every creature; co-operation of the churches for protection against tyranny, for missions, and for education; severance between Church and State, and soul-liberty.

But who were the leading men of 1800?

Truly "there were giants in those days." Look at them! In Europe were Carey, Fuller, Robert Hall, Christmas Evans, and Carson. In the North stands the venerable Backus at the head of the list. With him are Manning, Stillman, Staughton, Gano, and a host of others. In the South are John Leland, Andrew Broaddus, Robert Semple, Richard Furman, Jesse Mercer, Henry Holcombe, and many others. And what men they were in character and power! Who overtops them now? And shall we not be called on to put forth all our strength to maintain the standards they established, and transmit unimpaired the priceless legacies they bequeathed?

It is also worth a moment's time to glance at some of the coming men. I speak of the boys of 1800. Ivimey is twenty-seven, Benedict twenty-one, Peck is eleven, and Cramp four. They will some day become historians of Baptist affairs. In North Carolina are two boys destined to greatness—Wil-

liam T. Brantly, Sr., thirteen years old, and Basil Manly, Sr., two years old. In South Carolina is a boy of eight, W. B. Johnson, who alone will wear the distinctive honor of presiding over both the Triennial and the Southern Baptist Convention. Adiel Sherwood is nine years old. In 1827 he will preach a sermon that will cause four thousand penitents at one time to fall down before the throne of grace supplicating for mercy. Adoniram Judson is twelve years old. How mightily he will wrestle with conquering grace before he surrenders his inordinate cravings for earthly honors to become wholly the servant of the Lord Jesus Christ—to be anything, to go anywhere, and everywhere, to be consecrated in body, soul, and spirit to his Master's service. And here is another boy, thirteen years old, one Alexander Campbell, who will likely give you Baptists some trouble at a later day. Surely, if the Old Red Stone Association does not inquire into his case more carefully than I think it will, it will become necessary that some competent Virginian shall examine and reexamine him after a while. Among other boys who will become famous or infamous, I select only two other names. In Rockbridge County, Virginia, is a boy of seven who will follow the flag of Andrew Jackson to Indian Wars, who will be governor of Tennessee, then suddenly leaving civilization, will naturalize as an Indian, then go to Texas, and in spite of the downfall of the Alamo and the massacre at Goliad, will snatch an empire at the battle of San Jacinto from the hands of Santa Anna, the Napoleon of the West, who will become president of the new republic and hand back by annexation to the United States that vast territory now covered by Texas, the most of New Mexico, parts of the Indian Territory, Kansas, Colorado, and Wyoming. That boy's name is Sam Houston, and on only a part of that territory now are one hundred and seventy-one missionaries of the Southern Baptist Convention and in it more Baptists than there were in the world when Houston was a boy of seven. In Kentucky was another boy eight years old, who will go to Texas, become a jurist and preacher, and in the very year of this Convention's organization, lay the foundation of that institution which bears his name to-day. His name is R. E. B. Baylor, and Baylor University and this Convention were born in 1845. I end my task with this unanswerable question on my lips: Who of the boys now living will make the twentieth century memorable?

B. H. Carroll.

III

ENGLISH AND SCOTCH BAPTISTS DURING THE NINETEENTH CENTURY

I. THE FIRST DECADE OF THE CENTURY

1. *Revival of Religious Earnestness.* The close of the eighteenth century was in many respects a critical period in the history of the English Baptists. For many years the churches of the body had in general shown a marked declension from their early zeal. The rigid Calvinism of the "Particular" section of the denomination, redeemed as it was by the exalted piety of some among its principal teachers, had, in the rank and file of the body, too often degenerated into Antinomianism. Dr. Olinthus Gregory, the biographer of Robert Hall, affirms that "toward the close of the century, few Baptist ministers ever thought of addressing sinners from the pulpit, confining their addresses to the elect."

The "General," or Arminian Baptists, originally evangelical, as their early Confessions prove, had degenerated in another direction. Robert Robinson, of Cambridge, thus described them: "Having no masters, and having no notion of a power lodged anywhere, they parted into innumerable societies of different faith and practice. Some are Socinians, others Arians; some Trinitarians, others Arminians; others Calvinists; others place religion more in virtue than in faith." In fact, a reconstruction of the body, on the part of those who adhered to evangelical belief, had become inevitable before Robinson's criticism. Hence the "New Connection of General Baptists," formed in 1770.

From such data as can be obtained, it may be estimated that in the year 1801, the Particular Baptists in England and Wales had 417 churches, with about 29,000 members. The number of the General Baptist Churches (New Connection), which had one central Association of their own, was somewhat under one hundred.

The quickening of religious interest which marked the beginning of the new century was due in part to the great

Methodist movement of the preceding years ; but it may be yet more immediately traced to two sources. The one was the publication by Andrew Fuller, pastor of the Baptist church at Kettering, in Northamptonshire, of his treatise, at first but an expanded sermon, entitled : "The Gospel Worthy of all Acceptation ; or, the Duty of Sinners to Believe in Jesus Christ." Fifteen years had passed since this work was issued, but the nineteenth century dawned in the midst of the controversy which it had aroused.

The other factor in this revival was the growth of the missionary enterprise. "The Particular Baptist Society for Propagating the Gospel among the Heathen," formed at Kettering, October 2, 1792, had become a recognized agency of the denomination ; and the influence of Carey's thought had extended to all sections of the church.

It was in the year 1800 that Carey, Marshman, and Ward, after many anxieties and apparently unsuccessful endeavors, effected a settlement at Serampore, a place which henceforth became identified with their noble and disinterested labors.

2. *Baptist Literature.* Apart from the publications called forth by the mission, in the form of reports (at first called Periodical Accounts), expositions of the work, mainly from the pulpit, and defenses against many adversaries, the literary activity of the Baptists at this early period of the century was considerable.

Fuller's "Gospel its Own Witness," published in 1799, and his "Calvinistic and Socinian Systems Compared," formed a worthy sequel to his earlier work, and may still be studied as an antidote to Deistic and Unitarian teachings. The "Reign of Grace," by Abraham Booth, Fuller's chief High Calvinistic antagonist, as well as the same sturdy writer's "Apology for the Baptists," were to be found in almost every cultured household of the denomination.

But the greatest literary figure among the Baptists in the first decade of the century, was undoubtedly John Foster, whose "Essays" were published in 1805, and almost immediately became famous. On the ethical and on the religious side he was equally great ; while with profound introspection and keen analysis of character, he united a fearless yet devout habit of regarding the Christian creed and practice which called the reader from the more beaten highways of truth to a wider outlook and to unfamiliar, but fruitful fields of thought.

3. *Baptists and Public Questions.* The Baptists have ever been among the foremost in the assertion of the principles

of religious freedom. Their position, with that of other nonconforming bodies, was recognized and respected by the governments of the day. Forming part of the general body of the "Three Denominations" (Presbyterians, Independents, and Baptists), constituted in the year 1727, they had access to the throne on special occasions, and were accustomed to register their opinions on public questions, while in various ways safe-guarding the privileges of the congregations which they represented.

And yet, while thus recognized in connection with public affairs, the Baptists, like other Dissenters, were subject to those disabilities which now excite the wonder and contempt of all thinking people. For the most part, especially during the period of war, these were suffered silently ; or else, in thankfulness for toleration, the claim to freedom was forborne. Nor was such abstention wholly ignoble. The assertion of the "Rights of Man" had led to such excesses in France, that many sober-minded persons shrank, to their own loss, from the very phrase. Besides which, there was the apprehension on the part of devout and earnest souls that the liberty claimed for themselves would be considered as equally the right of Romanists on the one hand and of Socinians on the other ; and few were sufficiently large-minded to accept such a conclusion.

4. *Progress of Foreign Missions.* The work of the Serampore trio was carried on in its various departments with vigor and signal disinterestedness,—Carey being the linguist and translator, Ward the printer, Marshman the head of educational work. Soon Carey was appointed by the Governor General, Lord Wellesley, to the professorship of Bengali, afterward of Sanskrit, in the College of Fort William, in Calcutta. From the press, the boarding-school, and Carey's professorships, large emoluments accrued, not only enabling the missionaries to dispense with all support from the churches at home, but furnishing considerable resources to the mission ; those who earned the money meanwhile living their own simple lives together at Serampore.

In the year 1800, the first fruits of missionary labor among the natives had gladdened the missionary band. Krishna Pal, a carpenter, was baptized, together with Carey's eldest son, in the river Hugli, "in the presence of the Danish governor and a dense crowd of natives." Early in 1801, again, the first copy of the printed Bengali New Testament was placed on the communion table in the chapel, and a meeting was held of the whole mission family and of the con-

verts recently baptized to offer a tribute of gratitude to God. In July, 1803, Carey's sons, and Mr. Fernandez, Carey's first convert and a generous friend of the mission, started the first Sunday-school in India; and three months before the British and Foreign Bible Society was founded in London (1804) our missionaries had proposed to print the New Testament in seven languages of India, using their own press, and employing the pundits in the College of Fort William as assistants in the work. Missionary operations were soon extended, from Serampore as a center, to other districts of Bengal, Dinajepore, Jessore, and Cutwa being first occupied, a place of worship for Europeans and natives being opened in Calcutta in 1809. In 1810 the work had been begun in Northern India, Patna and Agra being the first stations and an attempt had been made upon Burma, in Rangoon. Not until later years was the work of the mission carried on in other provinces and lands, as will be shown in a succeeding section.

By the end of the first decade of the century twenty missionaries had been sent out to Bengal, of whom five had died, including John Thomas, the first medical missionary, and almost equally with Carey a pioneer in the work. The number of members in church-fellowship had reached 200, and a large congregation had been gathered in Calcutta. At home the work had been well sustained. That memorable first collection at Kettering of £13 2s. 6d. had grown to thousands. In 1801 the income of the mission had reached £1,176; in 1805, £3,273; in 1810, £3,422; and in 1811 it had grown to £5,439.

5. *Education for the Ministry.* The provision and training of ministers had long been a matter of interest with the more thoughtful members of the denomination. That the national universities were closed against all but members of the Established Church had always been not only a grievance but a serious impediment in the way of Nonconformist education. If, with a measure of truth, the Dissenters were charged with having an uneducated ministry, the reproach came ill from those who maintained the disability. Some provision was made for Baptist students at the Scottish universities by Dr. Ward's Trust (dating from 1754), by which, among others, Robert Hall had benefited at Aberdeen. Competent ministers in different parts of the kingdom received ministerial candidates into their houses for instruction and practical training, but a more definite collegiate course was felt to be desirable, and under "Terrill's Trust," dating

from 1679, the Bristol Academy for many years had received students, under the presidency of the pastor of Broadmead Chapel, in that city. In 1770 the academy was merged in the "Bristol Education Society," and in 1783 the well-known Dr. John Ryland entered upon the office of pastor-president, which he occupied with great distinction for thirty years. Ryland, with Fuller and Hall, and their colleague, John Sutcliff, had a prominent part in the formation and home management of the Baptist Missionary Society.

A General Baptist College had been instituted in 1797 in London, and, not being restricted to one locality, it had been conducted by a succession of pastors in different places—Wisbech, Loughborough, Chilwell, Nottingham—until, as will be hereafter seen, the separate existence of the denomination ceased in 1891.

In the year 1804 the Northern Baptist Education Society was formed at Bradford, Yorkshire, under the presidency of Rev. W. Steadman, afterward D. D. In 1810 the Baptist College at Stepney was founded, with the aid of the old-established "Baptist Fund," Robert Hall writing the preliminary statement and appeal and Dr. W. Newman being the first president.

The second decade of the century was thus entered upon amid enlarging plans and brighter hopes. In 1812 a "Baptist Mission and Union" meeting was called in London, chiefly at the instance of Rev. Joseph Ivimey, an energetic pastor, historian of the English Baptists. Such was the beginning of the BAPTIST UNION, one of the objects of which, it is interesting to note, was "to direct the public meetings of the various societies" connected with the denomination. The intention, however, was very imperfectly carried out, and many years were to elapse before the Union became a real power in the body.

II. FROM 1811 TO 1820.

1. *The Foreign Mission.* The Foreign Mission during the next ten years had been actively enlarging its borders. A calamity which at first threatened to prove a serious impediment to its labors had been wonderfully revealed for good. In 1812 the Serampore printing house was entirely consumed by fire, but the sympathy awakened, not among Baptists only, was so deep that to repair the loss the sum of £10,000 was raised in fifty days, an outburst of liberality hitherto unprecedented in the history of missions.

In this year, 1812, the mission to Ceylon was begun by Mr. Chater, who had been commissioned to Serampore, but had not been allowed to land there. Settling at Colombo, after a brief visit to Burma, he accomplished much pioneer work, still gratefully remembered. In Northern India, new missions had been commenced, in Allahabad (1814), Dacca and Monghyr (1816), Benares and Delhi (1818). To reinforce the band of Bible translators, Dr. William Yates joined the mission in 1814, and proved himself a worthy colleague to Dr. Carey, his Bengali New Testament being characterized as "one of the most perfect translations in any language."

The mission to the West Indies, destined to become so memorable in the history of the society, was begun in 1814, two colored men, George Lisle and Moses Baker, having attempted evangelistic work at Kingston, Jamaica, for assistance in which they appealed to the society at home "to send out a white man and his wife." The appeal met with a ready response, and the Rev. John Rowe was sent, being followed in 1817 by the Rev. James Coultart. In 1818 the college at Calabar, Kingston, was established, mainly for the training of pastors, but comprising also a normal school department, with high and elementary schools for boys and girls. The institution has been an incalculable benefit both to the church of Jamaica and to the general community.

Perhaps the most noteworthy circumstance in the missionary history of these ten years was the grand debate in the British House of Commons, on the subject of Indian missions, on the proposed revival, in 1813, of the East India Company's charter. The enemies of missions had the opportunity for which they had long waited; the customary arguments were advanced against the enterprise, with the customary sneers and cavils. The illustrious William Wilberforce was on this occasion, as in so many others, the spokesman of humanity and religion.

In the year 1816 the General Baptist Missionary Society was formed at Boston, Lincolnshire, chiefly through the zealous efforts of the Rev. J. G. Pike, an honored name in the denomination.

2. *Baptist Literature.* Among the noticeable incidents in the literary history of the Baptists during this period must be placed the establishment of the "Baptist Magazine," which has continued to the present day as the monthly organ of the denomination. It was started principally because the "Evangelical Magazine," which had hitherto represented the

Nonconformist churches, had taken a decidedly Pedobaptist tone, and it was thought needful for Baptists to assert themselves.

But unquestionably, so far as regarded the Baptist community, the literary work of the time, most important in itself, most lasting in its influence, was the discussion on the terms of communion, initiated by Robert Hall. The late Abraham Booth had entitled his plea for strict communion "An Apology for the Baptists," as presuming that the body was of one mind on the subject. But since the days of Henry Jessey and of John Bunyan, many had adopted a different view; and at the close of the eighteenth century, among the leaders of the body, Fuller was an adherent of the "Strict," Ryland of the "Open" view. Hall earnestly maintained the latter, and in 1815 published his treatise "On Terms of Communion, with a Particular View to the Case of the Baptists and Pedobaptists." This treatise, in lucidity and brilliancy of style must rank with his most famous works. Among all the publications in answer to Hall's essay, that by the Rev. Joseph Kinghorn, of Norwich, "Baptism a Term of Communion," by common consent was the ablest as well as the most elaborate.

Other writers and their works may be briefly mentioned. Two histories of importance appeared during this period. One was the "History of the English Baptists, from the Earliest Times to the Death of George III.," by the Rev. Joseph Ivimey, in four volumes (1811 and subsequent years), valuable for its biographical notes, its account of churches formed and places of worship built, with other material hardly accessible elsewhere. The work has now been long out of print. Equally useful is Adam Taylor's "History of the General Baptists," from the beginning of the seventeenth century to 1818, indispensable to all who would trace the history of that denomination. Several volumes of sermons and lectures also appeared during this period, and some memoirs of more than temporary interest, among which may be mentioned the "Life and Letters of Dr. John Fawcett," by John Parker.

III. FROM 1820 TO THE ACCESSION OF QUEEN VICTORIA.

1. *The Baptists and Public Questions.* The years between the death of George III. (1820) and the accession of Queen Victoria (1837), were fraught with interest to British nonconformity, the Baptists being among the foremost in asserting the principles of liberty. The discussions which led

to the final removal of religious tests as a condition for public employment, lasted over several years. Attention was naturally awakened by these to the yet larger and deeper questions involved in the principles of religious freedom. In 1829 a Society for Promoting Ecclesiastical Knowledge was formed; it continued its useful work for several years, and issued many valuable publications. The ground taken was specifically religious, and the incompatibility of religious establishments with the genius of the gospel was powerfully asserted.

2. *The Abolition of Colonial Slavery.* The era of the Reform Bill in Great Britain was further signalized by important measures bearing upon the general advancement of freedom. Among these a prominent place must be given to the abolition of colonial slavery. The Baptists, from the circumstances of their West Indian mission, were among the most zealous promoters of this great act of national justice. In 1831 an uprising of the Negroes in Jamaica, prompted no doubt by the talk of liberty which was "in the air," as well as by rumors of what Sir Thomas Fowell Buxton, the great advocate of emancipation in the British Parliament, was endeavoring to effect, had been suppressed with sanguinary violence; and attempts had been made to brand the missionaries and their adherents with the guilt of instigating the insurrection. The charge was abundantly disproved, but not before several of the missionaries had greatly suffered, and their chapels in many parts of the island been destroyed by pro-slavery mobs. It was at length plain that the axe must be laid to the root of the tree. We need not here detail events which led to the eventual amendment and completion of the Emancipation Act, especially in the discontinuance of the "Apprenticeship" experiment (1838), still less to the vindication of the West Indian missionaries, when their policy and methods were called in question by some of their brethren. In these proceedings Mr. Knibb, who for nine years had been a missionary, took an active part; but, worn by care and toil, he finished his course in 1845, at the early age of forty-two.

In the year 1832 the Baptist Union, which had existed for some twenty years, held a meeting of unusual interest, "more numerously attended than for some years past," in which an attempt was made to revive the interest which had long been flagging. As an outcome of the meeting a comparative table was prepared "of the state of the denomination in 1790 and 1832, which affords the best attainable views of Baptist progress through the earlier part of the

century." The number of churches during the period had grown from 312 to 926, and that of pastors from 266 to 768; besides which the New Connection of General Baptists reported about 120 churches with 100 pastors.

The contributions to the Baptist Missionary Society in the year 1821 were about £10,000; in 1837, the year of the queen's accession, £14,717.

IV. FROM THE ACCESSION OF QUEEN VICTORIA TO THE YEAR 1863.

1. *The Baptists and Religious Liberty.* The advocates of religious freedom felt themselves now called to renewed exertions, and the first five years of Queen Victoria's reign were largely occupied by attempts to awaken the public mind. As yet, the contest turned mainly upon religious grounds. "The Crown rights of the Redeemer," a phrase learned from Scotland, was a watchword in the strife,—purely political considerations being as yet but secondary. Among those who took a foremost part in the discussion were Doctor Cox and Thomas Price, with John Howard Hinton. In 1839 they co-operated in the formation of the Religious Freedom Society, and in the following year in that of the Evangelical Voluntary Church Association. These Associations, represented in the press by the "Patriot," conducted by Mr. Josiah Conder, contributed their share to the formation of public opinion, until, in 1841, Mr. Edward Miall came to London to establish the "Nonconformist" newspaper, of which the energy and outspokenness took the community by surprise.

Other events in different parts of the ecclesiastical world gave life to the discussion. The "Oxford Movement" showed to serious-minded Protestants whither the assertion of church claims would tend; and the disruption of the Scottish Establishment, with the formation of the Free Church, brought the question of State supremacy before the popular mind. It was resolved to originate a great united effort for disestablishment; and at a conference held in London, April, 1844, attended by 800 delegates, the Anti-State-Church Association was formed, the Rev. Charles Stovel, of Prescot Street, London, and the Rev. James P. Mursell, of Leicester, being among the principal Baptist speakers. Still, in many quarters, there was hesitancy. It was remarked that "the only general representative body that sent delegates to this Conference, was the Baptist Union." From that time to the present, the Society for the Liberation of

Religion from State Patronage and Control, as it is now perspicuously but cumbrously denominated, has found many of its chief supporters in the Baptist body.

As a result of all these movements, a warm discussion now arose within the Nonconformist community, as to whether education could be consistently promoted by the State at all. Baptists, for the most part, took the negative side, maintaining that as education must before all things be religious, its support lay altogether beyond the scope of government. This was repeatedly affirmed by resolutions of the Baptist Union and of the denominational assemblies ; and although this extreme position is now practically abandoned, it can scarcely be said that the denomination is wholly satisfied with a compromise enforced by necessity. Some still hold to the possibility of separation between the secular and religious, the churches being responsible for the latter.

2. *The Foreign Mission.* The years 1837–1838, were notable in the history of the Baptist Foreign Mission for the successful endeavor to heal the division which had long subsisted between the Serampore brethren and the committee at home. The question was one of holding property. The missionaries at Serampore claimed the possession and administration of the resources which they had themselves created —not, however, for their own benefit, but for the missionary cause. The home committee, on the other hand, maintained that the property should be held and the income administered by themselves. In some measure, the existence and working of the college had created the difficulty. The resulting separation lasted from 1827 to 1838, the two bodies laboring independently, and the missionaries in India being divided. Happily in the latter year, the division was healed and not a scar remained.

In the year 1839 the British and Foreign Bible Society, which hitherto had circulated the Indian versions of the Serampore and Calcutta Baptist missionaries, was induced to withdraw its aid because of the rendering of "baptize" and "baptism" by "immerse" and "immersion." A long discussion ensued, chiefly conducted on the part of the Baptists by Dr. (then Mr.) Edward Steane. His pamphlets and letters on the subject were temperate, courteous, and marked by great argumentative force as well as by sound scholarship. His reasonings failed to convince the Bible Society's committee, and it became necessary either to throw the whole weight of the versions upon the general funds of

the mission, or to form a new society for their production and circulation. The latter course was adopted, and the Bible Translation Society was formed in 1840, "to aid in printing and circulating those translations of the Holy Scriptures from which the British and Foreign Bible Society has withdrawn its assistance on the ground that the words relating to the ordinance of baptism have been translated by terms signifying immersion; and further to aid in producing and circulating other versions of the word of God similarly faithful and complete."

The year 1842 was signalized by the jubilee meetings of the Baptist Missionary Society. The statistics of the mission in the jubilee year were, for India, forty stations and substations, thirty-one missionaries, forty-two native evangelists, a native membership of 850, and 1,445 scholars in the day-schools; for Ceylon, four missionaries, forty-four native preachers and teachers, seventeen stations, about 500 members, and 1,137 scholars. In the West Indies the membership amounted to more than 20,000, and the missionaries and churches in Jamaica nobly celebrated the jubilee by declaring themselves independent of the Society's aid. Amid many difficulties and heavy trials, especially those arising from the disturbances in Morant Bay, October, 1865, so cruelly suppressed, these churches have remained self-supporting to the present day.

As soon as slavery was abolished the emancipated Negroes began to form plans for the evangelization of their brethren in Africa, offering generous contributions for the effort, and in the jubilee year of the society the mission was begun in the island of Fernando Po, near the mouth of the River Cameroons, in the gulf of Guinea, a locality selected by Rev. John Clarke, a missionary from Jamaica, and Dr. G. K. Prince, a medical practitioner. Among the laborers in this mission the name of Alfred Saker stands pre-eminent. He was at once artisan and linguist, evangelist and administrator. In 1848, the Spanish Government having established a claim to the sovereignty of Fernando Po, the missionaries were compelled to leave the island, their converts sacrificing all to accompany their beloved teachers to the continent. The annexation of the whole district to the German Empire, and the consequent transfer of the mission to the Protestant Basle mission, followed a few years afterward, Alfred Saker having in the meantime been compelled by growing infirmities to leave Africa in 1876. He lingered until 1880.

Soon after the cession of the Cameroons mission to the Basle society a way was opened to the Congo district and thence to Central Africa.

3. *General Proceedings of the Denomination.* These years were distinguished by notable efforts for denominational extension, especially in London. Bloomsbury Chapel was erected in 1849 and Regent's Park Chapel in 1855. The ministry of Doctor Brock in the former and of Doctor Landels in the latter proved attractive in a high degree, and the two chapels became what they have since remained, leading centers of the work of the denomination in London.

More remarkable and more signally blessed was the arrival in the metropolis, to take charge of an ancient but decaying church, of Mr. C. H. Spurgeon, a young man from Cambridgeshire, whose extraordinary gifts were soon recognized. He came in 1856, and the Metropolitan Tabernacle, erected for his ministry and for the manifold work which sprang from his energy and devotion, was opened in 1861. His "Pastors' College" was established at the Tabernacle in the same year. The largest church in the denomination was speedily gathered, criticism and opposition were gradually silenced, and the fearlessly evangelical Calvinistic Baptist teaching of Mr. Spurgeon became one of the chief religious forces of the age. In other districts kindred impulses were felt, and the whole body was encouraged to more energetic concerted action.[1]

The Baptist Evangelical Society was formed in 1845 at a gathering of "Strict" brethren, who regarded it as their duty to carry on united work according to their convictions of New Testament order. It aimed in the first instance at the education of young men called to the ministry, whom it placed under the care of accredited pastors in the country, among whom Dr. John Stock, an able theologian of considerable learning, was the chief.[2] It also assisted Baptist churches on the continent of Europe, and effectually aided in the establishment of the German Baptist mission. A Strict Baptist Mission, for the diffusion of the gospel in heathen lands, was constituted in 1860. It is specifically a *church* institution rather than a society representing a body of sub-

[1] It may be noted here that in the national census of 1851 the following statistics were given of Baptist chapels in England and Wales: Particular Baptists, 1,374 in England, 373 in Wales; General Baptists (New), 179 in England, 3 in Wales; General Baptists (Old), 90 in England, 3 in Wales; Seventh-day Baptists, 2 in England, none in Wales; Scotch Baptists, 12 in England, 3 in Wales.

[2] Doctor Stock, among other works, translated the famous "*Commonitorium* Against all Heresies," by Vincentius of Lerins.

scribers, being based upon the principle of individual church action and individual communication with the missionaries. Its sphere of operation has been India and Ceylon, where it has done useful work. About fifty churches are now associated in this mission.

The collegiate arrangements of the Strict Baptist Society have been superseded by the establishment of the flourishing college at Manchester in 1866. It should be borne in mind that these "Strict" institutions in no way separate their members from the general work of the denomination in missionary and other societies which are neutral on the subject.

4. *Literature.* The name of John Howard Hinton, M. A., has already been mentioned in connection with the advocacy of civil and religious freedom. His literary activity, however, extended over a far wider area, and for the whole of the early Victorian era he held a foremost place among Baptist theologians, maintaining from the first, the tenets known as moderate Calvinism, but with distinctions and subtleties all his own.

Among other Baptist authors should be mentioned Dr. Thomas Price, whose valuable "History of Protestant Nonconformity" contained the substance of lectures delivered in 1834; also the Rev. Christopher Anderson, of Edinburgh, whose "Annals of the English Bible" (1845), embodying a mass of most precious material, opened a mine that has since that day been diligently worked. The Rev. William Jones, M. A., had edited the voluminous works of Alexander Maclean, the distinguished leader of the Scotch Baptists and an opponent of Andrew Fuller. The question of Christian baptism still engaged the pens of many writers, Doctor Cox, Mr. Hinton, and others, contributing to the discussion. The most important work on the subject was, however, the elaborate treatise of Dr. Alexander Carson (1844). Doctor Halley in his "Lectures on the Sacraments," delivered before the Congregational Union, advocated infant baptism on somewhat novel grounds, and was answered with great power, although with reasonings abstruse and difficult to follow, by Charles Stovel, in his "Lectures on Christian Discipleship," (1846). Nor should the little books of the devout and gifted Baptist Noel be omitted from our enumeration.

The Baptist library was meantime enriched by an important series of works (1847–1854), undertaken by The Hanserd Knollys Society, which gave, under the general editorship of Dr. E. B. Underhill, historical records of the highest interest, relating especially to the seventeenth century. Con-

fessions of Faith, annals of persecution and martyrdom, and illustrations of church life, comprised the series, extending to ten volumes, among which, perhaps, the gem was a transcript of Bunyan's "Pilgrim's Progress," the first and second parts, from the original editions of 1678–1684.

In the companies of the Westminster revisers, the Baptists were worthily represented by Drs. B. Davies and F. W. Gotch on the Old Testament, and by Doctor Angus on the New. Their long-continued devotion to the great task, and the solid learning which they brought to its accomplishment, were of material service to the work.

V. FROM THE YEAR 1863 TO THE CLOSE OF THE CENTURY.

1. *Proceedings of the Baptist Union.* The Assemblies of the Baptist Union, especially those in the country towns and cities, increased from year to year in numbers and interest. The elaborate addresses on great questions of the day presented by the presidents, and resolutions of the Union on innumerable topics, such as education, temperance, war, and the different questions bearing upon religious thought and freedom, have been valuable as expressions of opinion, although binding upon none.

Several societies and funds have become closely connected with the Union, the list of which would be too long for enumeration here. Chief among these are the Home and Irish Missions of the body, with a church extension scheme for large towns and societies for the augmentation of ministerial incomes and the support of aged ministers and widows.

The years 1887–1889 were marked by an unfortunate controversy which caused much misunderstanding and embittered the minds of many good men. Mr. Spurgeon, impressed with the conviction that many ministers of the denomination were to a greater or less degree unfaithful to the truths of the gospel, felt bound in all faithfulness to issue his note of warning. These brethren, he held, were upon the "down grade." It was natural that those who were supposed to be incriminated should defend themselves; and the denomination at large was concerned to maintain the evangelical character of its ministry. Mr. Spurgeon, and many of his followers, withdrew from the Baptist Union and from the London Association, forming a fellowship of their own. Dr. James A. Spurgeon, the great preacher's brother, on the other hand, retained his membership in both, endeavoring to compose the strife, and was, in fact, elected to the presi-

dency of the Union for the year 1899, although his sudden and lamented decease prevented his occupancy of the chair. The Union has well withstood the shock of the controversy; and, while resisting the demand to formulate a creed abides by its declaration, issued 1889.

Mr. Spurgeon passed away on January 31, 1892, in the fifty-eighth year of his age. The scene at his funeral was one of the most impressive that the south of London had ever witnessed. On his tomb in Norwood Cemetery, visited by many an American pilgrim, are inscribed the words, "I have fought a good fight; I have finished my course; I have kept the faith."

2. *Foreign Missions.* In the year 1875–1878 new missions were opened in Italy by the "Particular" and "General" sections of the body severally. Their success has proved that the Baptists have strong and special grounds of appeal to Romanists, and churches have been gathered in Rome, Naples, Florence, Genoa, and Turin.

A mission to China was commenced, or rather re-commenced after many attempts, in 1876, and is now carried on mainly in three provinces, Shan-si, Shen-si, and Shan-tung. One of the most capable and devoted of Chinese missionaries, the Rev. Timothy Richard, has now been transferred to the China Evangelical Publication Society, in which he is doing work of inestimable value. In 1879 a mission to Japan was initiated; but in 1890 it was transferred to the American Baptist Missionary Union. The mission in Shan-si has suffered terribly in the recent disturbances (1900), many devoted laborers having lost their lives; but the survivors, amid their sorrow, are full of courage and hopefulness, and resolute in the continuance of their work.

An important auxiliary to mission work, especially in India, has been The Ladies' Association for the Support of Zenana Work in India and China, formed in 1867. It has now a staff of sixty-nine lady visitors and 200 native agents, with 3,300 pupils in boarding, normal, and day schools, and 2,000 women and girls in zenanas under regular instruction. The annual income and expenditure amount to about £10,000. Reference has already been made to the Cameroons mission in Western Africa. Before the annexation of the territory to Germany, a beginning had already been made in the vast Congo territory, the society having been stimulated to the work by the offer from Mr. Robert Arthington, of Leeds, of £1,000 to begin the enterprise. Suitable pioneers

were found for the work, which was started in 1877. Its success has been extraordinary, and perhaps there has been no more promising field for any mission. By the labors of Mr. Holman Bentley, one of the original missionaries, the language has been reduced to writing, a grammar and dictionary have been prepared, and the beginnings of Christian literature achieved.

A mission to Nablous, in Palestine, the ancient Shechem, was adopted by the society in 1885, and 156 native members have been gathered into fellowship. The centenary of the Baptist Mission in 1892 was celebrated by meetings at Kettering, as in the jubilee of 1842, and at Leicester, the scene of Carey's pastorate; also in London and at many places all through the country. The centenary contributions amounted to £114,670 4s. 10d., a sum which, compared with the jubilee offering of £33,704 7d., may be taken to measure the increase of interest in the missionary work, as well as the general advance of the denomination. The sum has been in part expended in opening new missions; and with the view of still augmenting and consolidating the work, an effort is now in progress to raise the annual income of the society to £100,000.[1]

3. *Union of the "General" and "Particular" Baptists.* The year 1891 was marked, although very quietly, by one of those events which show, even more expressively than conspicuous demonstrations, the tendency of modern religious thought. The General Baptists, as distinct from their Particular brethren, had hitherto maintained their sepa-

[1] The number of missionaries and churches was thus reported in the centenary year and in 1900:

	1892.		1900.	
	Missionaries.	Members.	Missionaries.	Members.
India	64	5,640	60	6,960
Ceylon	2	891	3	1,004
China	20	1,741	29	4,652
Palestine	1	156	1	110
Africa	26	72	33	400
Bahamas	94[1]	4,383	166[2]	5,732
Trinidad	2	1,041		
San Domingo	1	128		
Turks Island	1	756		
Italy	6	608	6	822

[1] Evangelists. [2] Missionaries and evangelists.

rateness, in their Association at home and in their mission to Orissa. At the same time the two bodies had cordially joined their forces in the Baptist Union, had been free of each others' pulpits, and being equally evangelical, had in many respects become indistinguishable. Why should they not become formally one? The question had been often asked; it was now practically answered in the union of the two missionary societies. It was inevitable that other denominational institutions, as the college, should follow suit; and the happy result is that the "General" and "Particular" now dwell side by side, and happily realize that they have one gospel for the church and for the world.

4. *The Outlook.* Compared with the beginning of the century the present period is full of encouragement. The work of the churches is zealous and prosperous; their ministry is, as a whole, growingly liberal and evangelical. Old watchwords, indeed, are losing their force, old lines of demarkation are being effaced; there is a more free and cordial intercourse with brother Christians of other denominations. One fact is most noteworthy: the National Council of Evangelical Free Churches in England and Wales has issued for use in home and school, an "Evangelical Free Church Catechism," in the preparation of which Congregationalists, Presbyterians, Baptists, Wesleyan Methodists, Primitive Methodists, New-Connection Methodists, Bible Christians, and members of the United Methodist Free Churches, have united, and there has been, so far as the present writer knows, no complaint from any quarter that essential doctrines have been overlooked. The fact is surely a sign of the times.

But with all this, the Baptists hold by their distinctive principles. Many indications show that these principles are spreading. There is, at least, a conviction, often unexpressed, but held by Christian thinkers in all communions, that baptism is the sign of personal discipleship. It is true that the "mode" is often regarded as secondary; but it is seen by Baptists themselves, that the question of "subject" is immeasurably the more important. The rapid growth of open communion in England—Scotland and Wales being still exceptions—has brought all parties closer together without surrender of conviction on any side. The Baptist Union now contains many churches which receive both Baptists and Pedobaptists to full membership; the Congregational Union has many which receive both Pedobaptists and Baptists. In such churches, generally speaking, the restriction of the min-

istry to one or the other section determines the denominational connection.

Whether this tendency to fusion will increase, or whether, in the progress of Christian thought, some influences may arise to renew the old division, only time can prove. Meanwhile denominational institutions flourish. If the income of the Missionary Society be taken as a test, it may be noted that this is distinctly increasing, the figures at intervals of five years being: 1887–1888, £70,142 10s. 5d.; 1892–1893, £72,729 8s. 3d.; 1897–1898, £75,331 9s. 2d.; 1899, £77,642 2s. 9d.

If the numerical growth of the churches is considered, we find that the membership in the United kingdom, of churches connected with the Union, is now calculated to amount to 360,475, the number in all the churches being about 500,000; the reported baptisms of the past years having been 16,899 in 2,704 churches, a larger number than for many previous years. Of the whole number, the Baptists in Scotland report 16,905 in 118 churches; those in Ireland, 2,719 in 32 churches. Other organizations connected with the body show similar results. In view of the twentieth century, and with the desire to present a worthy thank offering at its commencement, a fund is now being raised which it is hoped will reach £250,000. Tokens for good abound, and every sign of the times is a stimulus to hope for the century to come.

SAMUEL G. GREEN.

IV

WELSH BAPTISTS IN THE NINETEENTH CENTURY

It is generally understood that Baptist principles were known in Wales at a very early period. Historic evidence is not sufficiently clear to justify positive statement as to the manner in which this knowledge was acquired. It is very probable that Christian disciples, driven by the persecutions which raged at intervals during the first and second centuries, found their way to Britain and established churches there after the New Testament model.

The Reformation awakened religious interest in many parts of the world. Its influence upon Wales was not direct and yet was real. The revivals in Wales in which modern Christianity found its genesis were purely local in their origin, but the men that were used of God to produce them had felt the new throb of life that the Reformation had inspired.

We are not for a moment to suppose that Baptists had died out of the land before the modern movement set in. During most of the seventeenth and eighteenth centuries they did not come into the fore because they were under the ban. They were more bitterly hated by the enemies of truth and righteousness in high places than any other type of Christians. They represented principles which struck at the very foundations of ecclesiastical and political tyranny, and they called down upon themselves in consequence the unrighteous vengeance of kings and magistrates, sycophants and time-servers.

It was as late as 1649 before the first church of the new era was formed at Elston near Swansea. The first Association was held here, at which three churches only were represented. This was the feeble beginning or reappearance of those influences that have long since permeated the land, and reached out in beneficent potency into the nobler life of the world. In 1689 this little body of Christian disciples united with the Baptists of London, but in 1700 they formed again an Association of their own. They met at Llanwenarth, where a

chapel was erected in 1695. Nine churches represented at that time the total strength of the Baptists of Wales. The work which has been accomplished since that comparatively recent period has no parallel in the activities of our people in any part of the world.

When the nineteenth century was breaking the dawn, the Welsh Baptists were emerging out of obscurity. There were already churches of considerable strength in South Wales, but their members were gathered from distances that would be utterly incomprehensible to the church-goers of the present day. The faithful used to travel thirty, forty, and even fifty miles to the monthly Communion services at Rhydwilim, Llanwenarth, and other religious centers.

North Wales had scarcely been touched by Baptist influence at this time, and considerable parts of South Wales were in a like condition. Nearly all the religious edifices that are now found wherever there is a population have been erected out of the poverty of the people during the last 100 years. In the beginning of the century the number of Baptist members would not have been more than 4,000 or 5,000 all told; now they are considerably over 100,000. The average annual increase of the past few years has been between 4,000 and 5,000. There is provision at the present time in the Baptist chapels of the principality for 350,000 hearers. When all the circumstances are considered the record is an amazing exhibition of zeal and devotion, of enthusiasm and consecration, and withal of a splendid loyalty to the principles which it required no small sacrifice to espouse and maintain.

Yorkshire, England, is larger than all Wales, with Monmouthshire included. Its population in 1861 exceeded that of Wales by over 746,356, and yet the census returns give to Wales five times as many Baptist churches and about six times as many Baptist members. In Yorkshire we had one Baptist to every 178 of the population, in Wales one to every twenty. Such comparison might be made, I have no doubt, with similar results in many other parts of England. In 1844 the average number of members in the Baptist churches of England was ninety-two; in the Baptist churches of Wales, 113, or one-fourth more. At that time, in proportion to population, the Baptist churches of England should have reported sixteen times as many as those reported in Wales. The actual return was but five times as many. The population stood at that date: England, 15,000,000; Wales, 911,000.

There are some distinguishing features of Welsh Baptist

life which might justify a passing mention. They are all (with the exception of a few English churches in the larger centers) what are called close communionists. They strictly adhere to what they believe to be apostolic, leaving it for those who differ from them to follow their own bent.

Their Sunday-schools have always been quasi theological institutions. The adult classes search the Scriptures and eschew lesson leaves and other appliances in favor with their English-speaking brethren. Fifty and more years ago it was the custom in Wales that one school visit another, not too distant, to recite the "Pwnc," as it was called. This was a theme placed in catechetical order, with Scripture proof. Many an aged Christian in Wales retains a pleasing recollection of these occasions. The whole school would march in orderly procession and happy song, often along mountain slopes or through romantic vales, to the chapel where the event of the day was to take place. The answers to the questions would be given now by one person, then by a class, and then again by the whole school in unison. When it was desired to place special emphasis on any part of the recitation the whole school would join in with rhythmic cadence.

The men who contributed to the accomplishment of magnificent results are worthy of being held in remembrance. In many instances they were exceptional both for ability and consecration. Those who prepared the way for the great work were for the most part highly educated and splendidly endowed sons of the Established Church who espoused Baptist principles as the result of an earnest study of the Scriptures and at unspeakable personal sacrifice. Such men as Penry and Vavasor Powell did much to awaken the popular mind on the subject of religion and to set influences in operation that looked toward their moral and spiritual uplifting. Vavasor Powell was a preacher of extraordinary power in both Welsh and English. He suffered much for his principles. He was immured in as many as thirteen prisons, in one of which he died on December 27, 1670.

It is almost invidious to mention names where excellence has been so evenly distributed. And yet we cannot altogether refrain from doing so. Morgan John Rhees, great-grandfather of the eminent educator, Rush Rhees, LL. D., president of Rochester University, was one of the foremost of them. He was a hero of religious liberty.

Joseph Harries (Gomer) was pastor in Swansea in 1773. He enjoyed scarcely any educational advantages, and yet by his own plodding industry he became one of the leading

literary men of his age. He was an expert controversialist, a clear and logical reasoner, a fine poet. He impressed himself upon his generation mightily.

Christmas Evans has attained a fame which is worldwide. His gifts were such as to impress and influence the popular mind more profoundly than those of any other man of his age. His early life was remarkable chiefly for the insuperable barriers which it seemed to place before extended usefulness, much less fame. He was of obscure parentage in one of the most secluded and morally benighted portions of the land. He was untaught in the merest rudiments of education. For some time after he began to preach it was impossible to determine whether he was a genius or a fool. That great, over-mastering faculty which in after years, under the most careful discipline, was the main secret of his unrivaled power, now but infused a capricious wildness into his utterances which astonished rather than impressed, and exposed to ridicule rather than to admiration. It was not long, however, before he was able to use his pinions without even appearing to be grotesque. Wales will never forget some of his transcendent flights of genius. He was certainly a prince among the princes.

John Jenkins, of Hengoed, was also an outstanding man. He was of lowly birth and unfavorable surroundings, but in spite of these inimical conditions he became great and influential. John Williams was a scholar. His acquirements were great for the times, and especially in view of the fact that he was self-taught. At twenty-one he published a Welsh-English grammar which gave him no small repute among the scholarly of all denominations. He translated the New Testament into the Welsh language.

Thomas Rees Davies was a rare character in his way. He had a few sermons that were most effective. He preached them to the same congregations with a frequency that we cannot think of without wonder. People never tired of hearing them, they were so absolutely original. Robert Ellis might have readily passed for one of the old Druidical priests, with his capacious cranium and flowing beard. He was a poet of high order and an authority on every branch of Welsh literature.

William Morgan, the author of the first "Life of Christmas Evans," and a life-time pastor in Holyhead, Anglesey, deserves grateful remembrance both for what he was and what he did.

John Prichard, for years a leading spirit in the councils of

the denomination in North Wales and first president of the Llangollen College, was a conspicuous and influential figure for many years in all that region of country.

Daniel Davies, "The Blind Man," as he was familiarly called, was not the least of any of his contemporaries. He lost his sight when eight years old. Despite this disadvantage his mind was richly stored with every variety of information. He had an acquaintance with books which impressed with wonder those who casually associated with him. He was abreast of the thinking of his age. He kept some one always at his side whose business it was to read to him. His conversational as well as his preaching ability was of the very rarest. Many others were there whom to mention would be a pleasure were there only space.

Among the forces that have contributed to the strength and influence which Baptists have attained in Wales, preaching has been imperial. It has been the inspiration of every other activity which has served to solidify and crystallize their life. For generations schools were few and poor, books were scarcely to be found, literature and the sciences were unknown; the most ambitious had to look to the pulpit for intellectual stimulation as well as for religious impulse. The Welsh preachers were the sole educators of the people. As the great statesmen and great scholars of the Middle Ages were mostly ecclesiastics, so it may be said that the pioneers in secular education, in national enfranchisement, as well as in every broadening and uplifting agency which has operated upon the Welsh character and life, were preachers of the gospel. To the Nonconformist pulpit and to the revival influences which it awakened and fostered, more than to all other instrumentalities combined, are owing the virility of character, the mental robustness, the religious quality, together with the ever-brightening outlook, educationally, socially, nationally, and religiously, which now obtains.

No history of Welsh religious life would be complete without reference to the Associational gatherings. These, in the early part of the century, were by all odds the most important events of the year. They were attended by vast multitudes from far and near. When churches were few and distinguished ministers rare and religious privileges not so common as they are to-day, the Association was looked forward to by all classes of the population as the rarest occasion that could come within their reach. The spot where it was held was generally well chosen, an amphitheatre of woodland and mountain often giving every facility for æsthetic,

oratorical, and at the same time religious impressiveness. It was no common sight, when one of the princes of the pulpit occupied the temporary platform, to witness the eager multitude pass through all the varied transformations of intellectual and emotional enthusiasm. It was on one of these occasions that Christmas Evans, while yet a young and unknown man, became famous.

These were, with rare exceptions, self-educated men. Christmas Evans was out of his teens before he could even read. Educational facilities of any sort were meagre in those days, and to the sons of toil even what existed were not available.

The first school of the prophets was in Trosnant, in the vicinity of Pontypool. It was established in 1732, and continued to do a good but inadequate work until 1770. Some of the brightest ministers of that generation were educated here. The celebrated Morgan Edwards, pastor of the First Baptist Church of Philadelphia and founder of Brown University, was a student in this institution in 1740.

When the Association met in Ffynonhenry in 1803 larger plans for ministerial education were considered, resulting in the establishment of the Abergavenny Academy, which for years filled a large need in the denominational life. Micah Thomas was the efficient and universally esteemed president. Not a few of those who studied under him were eminently useful men. This institution was removed to Pontypool, where the blessing of ministerial education was for many years greatly extended under the efficient presidency of Dr. Thomas Thomas. He was succeeded by W. Lewis, M. A. For some years past the genial and erudite Dr. William Edwards has ably occupied the position. Recently the institution was removed to Cardiff so as to be within reach of university facilities for instruction in the arts and sciences.

The Haverford West College was established in 1840. It has had a grand record of usefulness. The Haverford West College was removed to Aberyswyth for a few years under the presidency of Dr. A. J. Morris.

The Llangollen College was the last to come into existence and did a useful work for the churches in North Wales. Dr. Prichard, Dr. Hugh Jones, and Dr. Gethen Davies were successively its presidents. This institution has now removed to Bangor, under the presidency of Silas Morris, M. A., and with the eminent Hebraist, Dr. Whitton Davies, filling one of its chairs.

The removal of the theological schools to centers where

the arts work in all the higher branches may be prosecuted in the university colleges of the country, is likely to prove one of the most important denominational movements of the century. We certainly cannot regard with contempt the work done by these schools, meagre though their educational equipments admittedly were, when we think of some of their brilliant sons. John Emlyn Jones was, in addition to being a strong preacher, a man of rare poetic gifts. His name forty years ago was familiarly and favorably known throughout the land. William Roberts (Nevydd) Blaenau, was as thoroughly appreciated as a historian as Emlyn was as a poet. Richards and Roberts, of Pontypridd, were both preachers of insight and originality. Hughes, of Maesteg, was as sweet-spirited a man as ever trod the soil, and his sermons were like "the droppings of the honeycomb." Nathaniel Thomas, Cardiff, and Evan Thomas, Newport, were both giants in their day. Thomas Davies, president of Haverford West College forty years ago, was as fine a model of chaste and incisive eloquence as could be found in the pulpit of any land. R. A. Jones, of Swansea, was not perhaps great as some men count greatness, nor was he a college man, but he held the largest audience in Wales together for many years, and I can bear witness that he was one of the greatest masters in adjusting his voice to the musical cadences of the language I have ever known. Hugh Jones, Carmarthen, had a portly body and a voice of fine quality and volume. He appeared at his best on Associational platforms, stirred into a glow of fervid oratory by the sympathetic enthusiasm of the assembled thousands. Dr. Hugh Jones, Llangollen, shone more as a writer than a preacher. His books have won for him a high degree. Roberts, Llewynhendy, was not a college man, but he became a preacher that captivated audiences almost as completely as Christmas Evans. His words came forth with such rapidity that when wrought up to a high pitch of feeling, it seemed like the rapids of Niagara, majestic and irresistible. Dr. Morgan, of Llanelly (Lleurug), was among the few men in the principality who used manuscript freely. His style was flowing and poetical to a degree. Audiences were captivated with the beauty and strength of his sentences. It seemed sometimes to be an idyl or a poem from first to last. The wonder is that he could keep this sort of thing up for forty years and hold one of the largest audiences in the land in enthusiastic admiration. Dr. Price, of Aberdare, was many-sided and resourceful. He would have made a good lawyer or statesman. He was a fine organizer and would have been

a distinguished success in any sphere in which intellectual alertness and fine conversational ability were in demand. Dr. Evans, of Neath, had a keen, analytical mind. If he had enjoyed larger advantages, he would have made a critic of ability. His style of preaching was peculiar. He seemed at times to take delight in tantalizing his audiences by a method which he had of playing around his subject. He would keep them eagerly listening for what they believed he had in reserve for them. Sometimes they would go away disappointed, but not often. His sermons were frequently masterpieces of originality and the unmusical screech, which in his more intense moments he would indulge in, greatly added to the effect, and is remembered and spoken of to-day with reminiscent interest. John Jones (Methetes), did not excel as a preacher. He lacked the sympathetic quality. He could interest intelligent people by what he said, but could not move them to enthusiasm as many far inferior to him in intellectual gifts could. He, however, excelled as a writer. He did more for his countrymen in this way than any other man of his age. David Evans, Dudley, was a preacher of rare ability in both Welsh and English. My difficulty is to know where to stay my hand. The field is fascinatingly inviting. Names come up before me by the score that are worthy of a nobler remembrance than I could give them.

In more recent years the type has changed with the changing conditions, but the quality has not deteriorated. The preachers of the past quarter of a century have been well abreast of the best life and culture of their times. Rowlands, of Llanelly, whom I knew to love and honor in the prime of his early manhood, is now a handsome old man with a life of distinguished usefulness forming a halo which transfigures his white locks into a "crown of glory." "Myfir Emlyn," whose sermonic and poetic genius was unsurpassed, has recently fallen by the hand of death. Davies, of Carnarvon, and A. J. Pawry, Cyfn Mawr, Morris Treorchy and Daniel Jones, of Whitland, Morris Aberystwyth and Williams Landore, Lloyd Castletown and D. Oliver Edwards, Davies, Cardiff, and Jones, Pontypridd, are all men of intellectual strength and spiritual earnestness, who would be an adornment to the pulpit of any land. A fellow-student of mine at Haverford West, Rev. J. Spinther James, of Llandidro, is the historian par excellence of the present time in Wales. And these are but representatives. I am conscious that I have left unmentioned many who are their peers, and in

some instances their superiors. I must not close, however, this hurried sketch without mentioning the name of John Gomer Lewis, whom Swansea and the whole of Wales have learned to appreciate and honor.

The institutions that have served as helpful agencies in Baptist development are the Building Fund for Wales, organized in 1862, with a capital of £6,932 11s., for the purpose of making free loans to churches, payable in annual installments of ten per cent.; the Welsh Baptist Union, formed in 1866, now representing the whole strength of the denomination; the Baptist religious press, including a weekly and two or three monthlies, have all facilitated denominational activity and usefulness to an extent that we cannot readily estimate.

The Welsh Baptists have exerted no small influence upon the denominational life of the world. Some of the brightest men who have occupied and adorned the pulpits of England have hailed from the principality. Thomas Morgan, of Birmingham; Joshua Thomas, of Leominster; Jenkyn Thomas, of Cheltenham; David Griffiths, of Acrington; Benjamin Davies, of Regent's Park, and many others, stand out as names to be honored throughout the generations. In more recent years the number has multiplied, but the quality has not been of less worth. John Thomas, of Myrtle Street Chapel, Liverpool, had no superior among the men of his age, either for fine scholarly acquirements or for profound, philosophic, and at the same time picturesque ability as a preacher. David Davies, of Brighton, for industry and versatility, is unsurpassed, and Evan Thomas, of Ealing, stands at the forefront for fine fancy and captivating pathos. The English pulpit in Wales has in later years found its most able and efficient pastors among the sons of the soil. James Owen, of Swansea, has for many years been recognized as one of the most finished and powerful preachers in the land. He was honored a few years ago by the Baptist Union of Great Britain and Ireland by being elected its chairman. He has declined some of the most influential pulpits in England. J. W. Williams, pastor of the Memorial Church in the same town, is a man of rare intellectual and homiletical gifts. He did a fine work in the leading Welsh Baptist church in America and has labored in Swansea under conditions that have been inimical in no small degree, and that with a goodly measure of success. Evan Thomas, Newport, dispensed to delighted audiences the sincere milk of the word.

Mills, of Carmarthen, my successor when I left Wales for America; the intellectually alert and brotherly Jones, of Pem-

broke Dock, and Williams, of Newtown, are men of light and leading in the English pulpits of the principality. Rowe Evans, of Neath, a man of large heart and rare eloquence, died recently in the prime of his manhood and in the very zenith of his popularity.

John Williams, Pontypool, my old chum at college, has occupied one of the leading pulpits in Monmouthshire for nearly a quarter of a century and was, when I last saw him, a few years since, as young and fresh in his thinking as he ever was. These are but samples of the men who are now filling the English pulpits of Wales.

In Brittany a flourishing mission work carried on for half a century and more, was commenced by a son of Dr. John Jenkins, of Hengold. The New Testament was translated by him into the language of the people. In connection with our denominational missions in India there are Welsh names which will not be forgotten, among them those of John Thomas, Thomas Evans, Daniel Jones, William James, and Timothy Richards.

Among the Welsh-speaking people of the United States the most influential men as Baptist clergyman fifty years ago were W. Morgans, Pottsville; William Owens, Pittsburg; J. E. Jones, Cincinnati; Morris Williams, Utica; and Thomas Davies, New York. Later J. P. Harris, Minerville; Theophilus Jones, of Scranton; P. L. Davies, who although settled with the English in Camden, New Jersey, was claimed by the Welsh as one of the very choicest of her sons; Owen Griffiths (Geruldus), and Fred. Evans, of Hyde Park, who afterward occupied several prominent pulpits among the English-speaking Americans. The men who stand out among the Welsh in the United States to-day are W. F. Davies, T. Roslyn Davies, Jacob E. Davies, W. D. Thomas, John T. Griffiths,[1] Ebenezer Edwards. The last has retired from the active ministry, but is still busy with his pen.

From the earliest days Welsh Baptists have exerted a very positive influence upon the denominational life of English-speaking America. There can be little doubt that the type of American Baptist life was struck in a Welsh mold.

Roger Williams, the champion of religious liberty; John Miles, the great-grandfather of General Miles of the United States Army; Dr. Samuel Jones, of Lower Dublin, and the venerable Isaac Eaton, first master of Hopewell Academy; Abel Morgan and Morgan Edwards, distinguished as writers

[1] Author of "Morgan John Rhys" and "Baptist Missionaries in their Relation to the Translation of the Scriptures."

and preachers; David Thomas, the pioneer preacher of Virginia and Kentucky; David Jones, Horatio Gates Jones, Isaac Bevan, of Scranton; P. L. Davies, a very apostle of saintliness; William Shadrach, John Williams, of New York, and his more distinguished son, W. R. Williams, were Welshmen, or the near descendants of Welshmen.

The Welsh do not figure very prominently in the American Baptist life of to-day, but their descendants do. George E. Rees, of Philadelphia; Owen James, of Johnstown, Pa., and E. E. Chivers, so long the inspiring and level-headed leader of the Young People's movement, are the only ones direct from the old sod that I can now think of who have attained to *eminent usefulness* and *honor*, but those who have descended from a Welsh ancestry are to be found in high places all over the land. The new president of Rochester University, the president of William Jewell College, the president of Bucknell University; Dr. Benjamin Griffith, the former, and Dr. A. J. Rowland, the present corresponding secretary of the American Baptist Publication Society, and one of the secretaries of the Baptist Home Mission Society, Dr. Morgan, Dr. H. O. Rowlands, Dr. Olden Williams, Dr. P. L. Jones, the accomplished book editor of the Baptist Publication Society, and many others occupying high positions both as teachers and preachers all over the land, are proud of the Welsh blood running through their veins.

B. D. Thomas.

V

BAPTISTS OF THE NEW ENGLAND STATES

At the beginning of the nineteenth century there were in New England a little more than four hundred Baptist churches, with about thirty thousand church-members. For the most part the pastors of these churches were not college graduates. They had been taught in the school of Christ, however, possessed deep religious convictions, and their natural gifts, earnest piety, and consecration to the cause of their divine Master made their message effective and gave them great success as soul winners. The contest for religious liberty, in which Backus and others for many years had fought so glorious a fight, had not yet ended in full victory, but it had secured relief from the oppression the New England Baptists had so long endured, and only a few added rallies of the Baptist host were needed to secure that just measure of religious freedom which they demanded, not for themselves but as the heritage of all.

The evangelistic spirit of the New England Baptist churches early led to the adoption of plans for home missionary work. The Massachusetts Baptist Missionary Society was organized in 1802, the Maine Baptist Missionary Society in 1804, the Connecticut Baptist Missionary Society in 1811, and the New Hampshire Baptist Domestic Mission Society in 1819. The Baptists of Rhode Island co-operated with the Massachusetts Baptist Missionary Society from the time of its organization, Rev. Stephen Gano, pastor of the First Baptist Church in Providence, having a place on its first Board of Trustees.

The foreign missionary spirit was awakened a little later by letters from William Carey concerning his work in India. There were in these churches those who desired to co-operate with him and his associates in their missionary work, but Carey advised otherwise. But the departure of Judson and his associates in 1812 for far-away heathen lands deepened this interest awakened by Carey's work, and when at length the tidings came that Judson and his wife had become Baptists and had been baptized at Calcutta, the hearts of New

England Baptists were stirred as they had not been stirred before. Later came the intelligence that Mr. Rice had also become a Baptist. When he returned to this country he found the Baptists of New England organized for effective work. Arrangements were soon made for an address to the Baptists of the United States, while Mr. Rice was requested to travel in the Middle and Southern States for the organization of societies to co-operate with those already formed in New England. It was the organization of these societies that led to the call of a meeting May 18, 1814, to consider "a plan for eliciting, combining, and directing the energies of the whole denomination in one sacred effort for sending the glad tidings of salvation to the heathen and to nations destitute of pure gospel light." This meeting resulted in the organization of "The General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions."

Early in the century an interest in educational matters characterized the Baptists of New England. At that time Brown University, at Providence, R. I., was the only educational institution under their auspices. Admirably did this institution meet the needs of the denomination in the southern part of New England. But the northern parts were remote and as early as 1807, in the Bowdoinham Association, in the district of Maine, attention was called to the importance of securing added facilities for ministerial education. Three years later, at a meeting of the same Association, a committee was chosen to take into consideration the propriety of petitioning the General Court of Massachusetts for the incorporation of an institution for promoting literary and theological knowledge. This institution, located at Waterville, and opened in 1818, became Waterville College in 1821, Colby University in 1867, and Colby College in 1899. In 1825, the establishment of the Newton Theological Institution followed the movement at Waterville. Hebron Academy, at Hebron, Me., was established in 1804, and Pierce Academy, at Middleboro, Mass., in 1808. These were the Baptist educational institutions in New England at the close of the first quarter of the century.

About this time the Baptists of the several New England States were engaged in perfecting their organization for aggressive mission work within their own borders. The Baptist Convention of Connecticut was organized in 1823, the State Conventions of Maine, Vermont, and Massachusetts were organized in 1824, that of Rhode Island in 1825, and

that of New Hampshire in 1816. The aim of these several organizations at the outset was very largely a missionary one. Missionaries were employed, and new or neglected fields received their attention. But these State organizations were forceful in other directions. The churches in each of these States were brought into closer relations for organized effort in various directions, and in this way the influence of the denomination was greatly extended. Other organizations for ministerial education and charitable work were also formed. As early as 1816 an Education Society was organized in Rhode Island. The Massachusetts and Connecticut Baptist Education Societies were organized in 1818, and the Maine Baptist Education Society in 1819. In 1830, the Massachusetts Baptist Education Society became the Northern Baptist Education Society, and in co-operation with this society the Baptists of Rhode Island organized the Rhode Island branch of the Northern Baptist Education Society; the Baptists of New Hampshire, the New Hampshire branch of this society; and the Vermont Baptists, the Vermont branch of the same society—all in 1830. The same course was adopted by the Baptists of Connecticut in 1832, but the auxiliary relation continued only a short time and the Connecticut Baptist Education Society has since maintained an independent organization. In 1840, the Rhode Island Baptist Education Society was formed, and the relation with the Rhode Island Baptists had hitherto sustained to the Massachusetts society was severed. In Maine, also, an independent organization was continued.

Into the Sunday-school movement, which had its beginnings in New England in the first quarter of the century, the Baptist churches entered somewhat slowly. There were those among the older members of the churches who held aloof from the new movement because of a fear that the organization of Sunday-schools would be followed by a decline in parental instruction and family religion; but for the most part the members of the churches placed no obstacles at least in the way of the new movement, and it found increasing favor. The Charles Street Baptist Church, in Boston, had a Sunday-school as early as 1816. Although the movement at first was confined to the cities and larger towns, it soon extended to the smaller places. It was not deemed necessary that the teachers should be Christians, but teachers' meetings were held and Sunday-school libraries were formed. At length in the several States societies were organized in the interest of Sunday-school work, and in 1830 the New England

Baptist Sunday-school Union came into existence. In Maine, the Maine Baptist Sunday-school Union continued its work until 1854, when that work was assumed by the Convention, but was not made prominent. In New Hampshire and Vermont the Sabbath-school Union transferred its interests to the State Convention in 1844. In Massachusetts, from 1848, the Sunday-school work was left to the various Associational Sunday-school organizations until 1865, when the Massachusetts Baptist Sunday-school Association was formed. In Rhode Island a Sabbath-school Association was organized in 1840. The work was reorganized in 1874, and is still vigorously prosecuted under the title, The Rhode Island Baptist Sunday-school Association. The Connecticut Baptist Sabbath-school Society was organized in 1830. In 1836, it became auxiliary to the New England Sunday-school Union, but in 1842 it changed its name to the Connecticut Baptist Sunday-school and Publication Society. For many years the Sunday-school work of the denomination in the State was left to the Associational Sunday-school societies. Later the Convention appointed a Sunday-school secretary, and to this extent gave attention to the work. In 1883, the Connecticut Baptist Bible-school Union was organized, and has since been useful in gathering statistics and in stimulating Sunday-school work throughout the State.

The doctrinal belief of the New England Baptist churches found expression at the beginning of the century in the Philadelphia Confession, which was an adaptation of the Westminster Confession, prepared in England for use in Baptist churches. But as early as 1830 there was a call on the part of some of the Baptists of New England for a better expression of their doctrinal views, and June 24 of that year a committee was appointed by the New Hampshire Baptist Convention to prepare a "Declaration of Faith and Practice, together with a Covenant," and to submit the same at the next meeting. The work of final revision, however, seems to have been performed by Rev. J. Newton Brown, at least very largely, and in October, 1832, he laid the revised articles before the Board. After a few changes they were adopted and then recommended to the churches of the State. These articles of faith have since been known as the New Hampshire Confession. After the lapse of twenty years, Mr. Brown, in a republication of the Confession, added two new articles, one on repentance and faith and the other on sanctification.

What has just been said is in evidence as to progress in

Christian doctrine in the Baptist churches in New England. There has been no new departure, and the New England Baptist churches have held all through the century the doctrines of grace which they received from the fathers as the teachings of the word of God. During the century added light has been thrown upon that word from a great many sources. Then too, the boundaries of knowledge in general have been extended, and as a result the revolving years have left us, not a new theology, but the old theology somewhat modified and restated.

In the various moral reforms the New England Baptist churches have taken a prominent part. At first the protest was raised against the excessive drinking of intoxicating liquors, and a New England Baptist minister in the early part of the century could refer to this as a "habit which prevails to the utter ruin of many and the injury of millions," and he added, alluding to the young, "Shall we teach them to be sober and temperate and not be so ourselves?" Many Baptist church-members had a part in the Washingtonian movement. In not a few of the churches, while this movement was in progress, temperance societies were formed and efforts were made in various directions, and especially among the young, for the cultivation of sound temperance principles. Baptist Associations and State Conventions early began to place on record their convictions concerning the evils of intemperance, and throughout the century the Baptists of New England have been consistent and united in their efforts to advance the cause of temperance at home and abroad.

Likewise in the great anti-slavery movement, beginning early in the century, the Baptists of New England manifested the deepest interest. It was not forgotten by them that among the slaveholders at the South were very many members of Baptist churches, but the New England Baptists had such convictions of duty in their opposition to slavery that they could not refrain from giving expression to them and from uniting in efforts not only to prevent the extension of slavery in the Territories, but to secure its abolition in the slaveholding States.

When at length the Civil War opened the Baptists of New England promptly placed themselves upon the Union side in the conflict. The resolutions adopted by Associations and State Conventions during the four battle years expressed an unshaken confidence in the ultimate triumph of the Union arms and in the final overthrow of slavery. After the war

the New England Baptist churches interested themselves in a very large degree in missionary and educational work in behalf of the freedmen at the South. The earliest workers along these lines were for the most part from New England, and the results that have been obtained in the progress of this work have been due very largely to the heroic and unselfish labors of these devoted instructors, of whom some have finished their labors and some are still at their posts.

The work of Baptist women in connection with Baptist missionary operations commenced with the century. The Boston Female Society for Missionary Purposes was organized in 1800. In it Congregationalists and Baptists were united in a common service. The funds they raised were at first devoted to the work of the Congregational Missionary Society; but with the organization of the Massachusetts Domestic Missionary Society for distinctively Baptist work, it was agreed that the subscription of each member of the society should be devoted to the work of that organization with which she was connected. More and more, very naturally, Baptist women began to contribute directly to the work of the Baptist society. Much of the work of raising funds was through mite societies. The minutes of various Baptist Associations in New England from 1808 make mention of these mite societies. That in Warren, R. I., constituted September 26, 1808, contributed that year $55 for missionary work. A like society in Charlestown, Mass., in 1809, "engaged to pay one cent a week for the purpose of sending missionaries, who shall publish the doctrines of the cross in new settlements, and other places where the name of the Saviour is hardly known." The Female Benevolent Society of Livermore, Maine, where George Dana Boardman was born in 1801, contributed in 1812 $14.08 to missionary work. But all such contributions at first were for work here in the homeland. In 1811, the Boston Female Society for Missionary Purposes gave all the funds it raised that year for the "translation of the Scriptures carried on so extensively and successfully by the missionaries at Serampore in Bengal." After Judson and his wife entered upon their work in Burma, the Baptist women of New England commenced the raising of funds to aid in the prosecution of the work there, and with increasing devotion they continued their self-denying labors, glad of the opportunity that had so wonderfully come to them in the opening of this promising missionary field. Their interest was deepened as the work extended to Assam, India, Siam, China, and Japan. In 1870, Mrs. C. H. Carpenter, of

the Bassein mission, in Burma, writing to her sister, Mrs. Dr. Alvah Hovey, of Newton Center, Mass., suggested the organization, by Baptist women, of women's missionary societies auxiliary to the American Baptist Missionary Union. This suggestion led to the organization of such a society in the Baptist church at Newton Center, and not long after, in April, 1871, the Woman's Baptist Foreign Missionary Society was organized in Boston. The first missionary of the society sailed from Boston December 16, 1871. It was not a New England society, however, but was designed to unite the efforts of Baptist women in churches interested in the work of the American Baptist Missionary Union, wherever resident.

In 1877 the Women's American Baptist Home Mission Society was organized, with its headquarters in Boston. It had in view educational work in co-operation with the American Baptist Home Mission Society, and from the time of its organization it has done a most helpful service in furnishing teachers in connection with the educational work of the Home Mission Society. It has largely contributed, also, to the erection of school buildings at Spelman Seminary, Atlanta, Ga., in the City of Mexico, and at Salt Lake, has generously aided in other places, and supported many beneficiaries in the Home Mission Society's schools. It has also engaged in missionary and educational work in Alaska, where it has established a home for Alaskan orphans.

All through the century the educational work of the Baptists of New England has indicated progress, but especially has this been true during the last half of the century. Dr. Wayland, who became president of Brown University, in 1827, introduced new features, especially in 1849, making provision for such new courses of study in the sciences as the practical spirit of the age demanded, and also for elective studies—features that have since been adopted by all the principal educational institutions in the country. In 1891 women were admitted to college examinations, and in 1892 a woman's college, as a department of the university, was opened, having a building of its own, known as Pembroke Hall. During the last quarter of the century the endowment of Brown University has been considerably increased, and in 1899 amounted to $1,297,227.59. In 1899–1900 subscriptions were received amounting to $1,095,000, including a subscription of $250,000 from John D. Rockefeller.

Colby College has had the following presidents: Jeremiah Chaplin (1822–1833), Rufus Babcock (1833–1836), Robert E. Pattison (1836–1839), Eliphaz Fay (1841–1843), David

N. Sheldon (1843–1853), Robert E. Pattison (1854–1857), James T. Champlin (1857–1873), Henry E. Robins (1873–1882), George D. B. Pepper (1882–1889), Albion W. Small (1889–1892), Beniah L. Whitman (1892–1895), and Nathaniel Butler (1895). During the presidency of Dr. Champlin the funds and equipment of the college were largely increased. The gifts of Gardner Colby to the college, commencing with a subscription of $50,000 in 1864, and including the bequest in his will, amounted to $200,000, and ex-Governor Abner Coburn, who had been a generous benefactor to the college, added by his will, in 1885, $200,000. In 1871 young women were admitted to the college on the same terms as young men. In 1890 the trustees organized within the university a college for young men and a co-ordinate college for young women, with conditions for entrance identical in the two divisions.

Newton Theological Institution has shared in the prosperity that has come to Brown and Colby during the last half of the century. Colby Hall was erected in the last year of the Civil War. Sturtevant Hall and the beautiful Hills Library have been added since, while the old dormitory, Farwell Hall, was entirely remodeled in 1898. A home for the president of the institution was erected in 1900. At the dedication of Colby Hall it was stated that the institution was free from debt, had eighty acres of land with its buildings, and a permanent endowment of $100,000. At the close of the century its permanent fund, trust funds, and other funds amount to more than $500,000. January 1, 1899, a subscription of $100,000 was completed, and almost immediately an effort was commenced to secure an additional endowment of $300,000, toward which John D. Rockefeller offers to give a dollar for every dollar that is raised upon this subscription to the amount of $150,000. Dr. Alvah Hovey, who had been connected with the institution as a member of the faculty since 1849, became president of the institution in 1868, and remained in this position until 1898. His fifty years of service covers the period of its largest prosperity, and its value was fittingly recognized by the institution in 1899. His successor in the presidency is Dr. Nathan E. Wood.

In the increasing prosperity of the higher Baptist educational institutions in New England the academies have shared. Ex-Governor Coburn gave $50,000 to Coburn Classical Institute, Waterville, for which he had already provided a large and elegant building. Hebron Academy has a

handsome building, Sturtevant Hall, the gift in 1891 of B. F. Sturtevant, of Jamaica Plain, Mass., and in June, 1900, a dormitory for girls, to be known as Sturtevant Home, erected at an expense of about $70,000, was presented to the academy by Mr. Sturtevant's widow. Ricker Classical Institute, at Houlton, Me., also has a noble building known as Wording Hall, in honor of a generous benefactor, while the institute bears the name of an honored son of Maine, long connected with the missionary and educational interests of the denomination, who bestowed upon it liberal benefactions, Rev. Dr. Joseph Ricker, of Augusta. Higgins Classical Institute, at Charleston, Me., is the youngest of the Baptist academies in the State. It bears the name of its generous benefactor and the chief promoter of its varied interests, Rev. J. H. Higgins, and, as the century comes to a close, preparations are already in progress for the erection of buildings which will give it needed facilities for its growing work.

In Colby Academy, at New London, N. H., the Baptists of New Hampshire have an institution in which their educational interests center. Opened in 1853, under the charter of the New London Academy, afterward known as the New London Literary and Scientific Institution and in 1878 as Colby Academy, in honor of the late Governor Anthony Colby, its history has been a varied one, but it enters upon the new century with an efficient corps of instructors and brightening prospects.

In the Vermont Academy, at Saxton's River, Vt., the Baptists of that State have wisely concentrated their educational interests. Incorporated in 1872, it has a valuable plant, a good endowment, and a well-merited reputation.

Worcester Academy, at Worcester, Mass., incorporated in 1834, entered upon a more prosperous career in 1869. Since that time new and elegant buildings have been added, its endowment has been greatly increased, and it has secured a high position among the schools of its grade in the old Bay State.

In Connecticut the Baptists established at Suffield the Connecticut Literary Institution in 1833. Its building was burned in 1871, and a new building took its place. Its facilities for educational work have been increased from time to time, and so has its endowment.

But the missionary work of the churches has not been neglected meanwhile. The various State Conventions have shown a growing interest in providing methods and means to meet the needs of the fields, old and new. It is a significant

fact that in Boston, long the stronghold of the Standing Order, the Baptists now take the lead in church-membership.

The Boston Baptist Social Union was organized in 1864, to promote good fellowship among the members of the Baptist churches in and around Boston, and especially to interest them in various denominational enterprises, such as aiding weak churches and establishing new churches. In connection with its work an increasing interest in city missions has been developed, and the present prosperity of the denomination in Boston is due, in a measure at least, to the help received from this organization of Baptist laymen, and one of its members, the late Daniel Sharp Ford, by his liberal benefactions has furnished it with greatly added resources with which to prosecute its helpful work in the new century.

The same generous benefactor has made large provision for aiding in the work of the Baptist Conventions of Maine, New Hampshire, and Vermont. In these States the Baptists find it more and more difficult to increase their membership on account of a diminishing native population. From the rural communities, remote from the lines of railroad, there has been a steady emigration during the past fifty years, and churches once strong in these communities have become weak. But many of the men and women who have left their old homes in the country have not left New England, and are still active in its Baptist churches in more prosperous communities, so that Baptist growth in New England has been maintained throughout the century. As a whole, the Baptist churches of New England were never better equipped for successful service than at the present time. The membership of the New England Baptist churches by States, as furnished by the minutes for 1899, is as follows: Maine, 249 churches, 20,051 members; New Hampshire, 84 churches, 9,719 members; Vermont, 96 churches, 8,520 members; Massachusetts, 338 churches, 70,862 members; Rhode Island, 77 churches, 13,774 members; Connecticut, 141 churches, 25,147 members; total, 985 churches, 148,073 members.

HENRY S. BURRAGE.

VI

BAPTISTS OF THE MIDDLE STATES

TRACES of Baptists in the Middle States are first met in the year 1656, in the colony of New Amsterdam, near the present town of Flushing, L. I. There were at that time but three Baptist churches in the Colonies, two in Providence and one in Newport. The second Providence church had been formed but four years before, because of a schism in the first church established, growing out of the laying on of hands and other disputed matters. The new church was the more vigorous of the two and active in propagating its notions, and one of its elders, William Wickenden, a cobbler by trade, preached the gospel on Long Island and baptized several converts. He was arrested, imprisoned, fined, and banished. There is no record of a church, and these summary measures seem to have been successful in preventing further progress of Baptist principles during the Dutch domination.

In 1684, Thomas Dungan, a Baptist from Ireland, gathered a small church at Cold Spring, Pa., but it was a short-lived body. The real history of Baptists in the Middle States begins with the formation in 1688 of a church at Pennepeck, or Lower Dublin, now incorporated in the city of Philadelphia. Its constituent members were English and Welsh Baptists of the Calvinistic order, and the other churches that soon sprang up in the same region were of like faith. The same year saw the formation of the church at Middletown, N. J., and the year following the Piscataway. During the first half of the eighteenth century growth was quite rapid, and by the outbreak of the Revolution there were twelve Baptist churches in Pennsylvania (eight of which were in the Philadelphia region and four in the Pittsburg), and fifteen in New Jersey.

The first church to be established in the Colony of New York after the British conquest was in New York City about 1712. A congregation was gathered in the house of Nicholas Eyers, a well-to-do brewer, of which he finally became the minister. This church disbanded about 1732. A church was formed at Oyster Bay, L. I., possibly as early as 1700,

but certainly no later than 1724, and is still in existence. The present First Baptist Church of New York dates from 1745, when a small congregation began to meet in the house of Jeremiah Dodge, a shipbuilder, but it did not become an independent body until 1762. It was greatly scattered and weakened by the Revolution, but survived that struggle, and afterward grew and became the mother of many other churches.

The process of Western migration and settlement that set in at once after the Revolution contributed greatly to the growth of Baptists in these States. We find it hard to realize that Buffalo and Pittsburg were then regarded as "the far West," and that nearly all the region between these cities and New York and Philadelphia was a wilderness that the feet of few white men had ever trod. But so it was, and now the filling up of this region with hardy pioneers and immigrants began. In this new population were some Baptists, and a few pioneer preachers of our faith made their way into the new settlements, and from such feeble and unpromising beginnings sprang the first Baptist churches in the interior of these great States. But the missionary spirit was strong among them from the first, and, if the beginnings were small, the growth was rapid.

Before this westward advance had begun a characteristic feature of our denomination had become well established, the union of the churches in Associations. This institution begins with the year 1707, when the churches in the Philadelphia region, which had before that time held "yearly meetings," such as still prevail among the Friends, changed these general assemblies into a body of delegates duly appointed by the several churches. After 1800 the increase of these Associations was notable, and the early minutes of these bodies disclose the secret of the rapid growth of Baptists. They were missionary societies in fact, though not in name, existing chiefly for the purpose of encouraging the weaker churches and the establishing of new churches in promising localities. Many of these Associations engaged in missionary labors far beyond the bounds of their own territory.

This work made manifest the need of a distinctively missionary organization of a more general nature, and the first effort to meet this demand was the formation of the Lake Missionary Society in 1807. The name was soon changed to the Hamilton Missionary Society, and the Baptist churches of central New York supported it with praiseworthy liberality.

But it was soon felt that a society which would unite all the churches of the State in this work was desirable, and the Baptist State Convention was accordingly organized in 1821. The two bodies were united in 1825 under the name of the latter, and this Convention has ever since been an active agent in the propagation of the gospel as understood and practised by Baptists. In 1827 the Baptists of Pennsylvania formed their State Convention, and the New Jersey Convention followed in 1830.

To the work of these bodies is largely due the progress of Baptists in these three States. A very large proportion of the churches owe their very existence to the fostering care of these Conventions. This is not only true of those churches that are located in sparsely settled communities or in villages once flourishing but now in decline, it is quite as true of churches in thriving towns that are now strong and able to help others because in other days they received help. The best years of the New York Convention have been since 1874, when it was reorganized under the presidency of Edward Bright, D. D. Both during his service of ten years, and under the later administration of Dr. J. B. Calvert, there has been a constant growth of power and usefulness. In Pennsylvania, during the first half-century of labor, ending in 1877, 233 of the 561 churches were brought into existence and maintained by the Convention. In consequence of these missionary labors, the increase of Baptists in all three States has been considerably in advance of the growth of population during a large part of our denominational history.

It is the special praise of the Baptists of the Middle States that they were the pioneers in the work of education among us. The first college established under Baptist auspices is due to the intelligent interest in education taken by the Philadelphia Association from the beginning of its history. For many years such an institution was projected, but it was finally decided to ask for a charter in Rhode Island, that being the only Colony where Baptists were likely to receive such a favor. Thus Brown University came to be, in 1764. But this was a college purely, and the need of an institution for the training of ministers was felt. An Education Society was accordingly formed in 1812, and after maintaining a private school for some years, this resulted in the founding of Columbian University, the charter being obtained in 1821. In the meantime, another Education Society had been formed by Baptists in central New York, which brought about the establishment of the Hamilton Literary and Theological In-

stitution, in 1820. Until 1839 this was restricted to the training of ministers, but then young men were admitted to study for other callings. The literary department was chartered as Madison University in 1846, and the name was changed to Colgate University in 1889.

A proposal to move this institution from Hamilton, a rural community, to the thriving city of Rochester, was made in 1847, and for a time the project seemed likely to be successful. Objections arose, however, and the courts finally pronounced the intended removal illegal. Two new institutions were established at Rochester in the year 1850, as a result of this failure, the University of Rochester and the Rochester Theological Seminary.

Not only were the first Baptist college and the first Baptist theological seminary founded through the labors of Baptists of the Middle States, but the first college for the education of women. By gift of Matthew Vassar, in September, 1865, Vassar College began its work of instruction, with what was then an ample endowment, increased in later years to a sum of which none then dreamed. Two years later the Crozer Theological Seminary was founded, beginning its career with $275,000, the largest endowment up to that time possessed by a Baptist theological institution.

Nine schools of academic grade have also been established by the Baptists of the Middle States. Five of these are in Pennsylvania, including the oldest of them all, Bucknell Academy, established in 1846. The others are: the Bucknell Institute, an academy for young women exclusively (1854); Keystone Academy, at Factoryville (1868); Hall Institute, at Sharon (1888), and the Western Pennsylvania Institute, at Mt. Pleasant (1871). New York has three such schools: Cook Academy, at Montour Falls (1872); Colgate Academy, founded in connection with the university of the same name in 1873, and the Marion Institute, the oldest of all (1855), but for many years a private school and only recently coming under full denominational control. New Jersey has two academies, the Peddie Institute, at Hightstown (1867), and the South Jersey Institute, at Bridgeton (1869). These schools are sufficient in number, though none too many, but they are very inadequately endowed. The income-producing funds of all combined do not equal the funds of the worst endowed college in the same region.

Insufficient as is the material provision for education yet made by the Baptists of the Middle States, the aggregate endowments of the institutions named reach the sum of $5,162,-

000, while the fair valuation of property and apparatus also possessed by them is $4,400,000. This is the work of two generations, and so considered is far from discreditable. There are now about 2,200 students annually pursuing studies in these schools.

In all forms of Christian work—such as Sunday-schools, young people's societies, women's work in missions—the Baptists of these States have been, if not the first to undertake them, second to none in the vigor and enterprise of their participation. The churches of these States are also identified in a peculiar way with many of the events and institutions of capital importance in our denominational history. The first of our missionary organizations, the body commonly known as the Triennial Convention, was constituted in the First Baptist Church of Philadelphia, in May, 1814, and it was dissolved in May, 1846, in the Pierrepont Street Church of Brooklyn, where also the first meeting of its successor, the American Baptist Missionary Union, was held. The Home Mission Society was formed in New York, in 1832, at a convention held in the Baptist Tabernacle, in Mulberry Street, and its headquarters have always been in that city. In April, 1837, a remarkable Convention, held in Philadelphia, resulted in the establishment of the American and Foreign Bible Society; and three years later the American Bible Union was organized in New York. In addition to this series of denominational societies formed in connection with the Middle State churches, might very properly be named the American Baptist Publication Society; for, though originally formed in Washington, it was almost immediately removed to Philadelphia, where it has had its headquarters until this day. Nor should mention be omitted of the Bible Convention of 1883, at Saratoga, which composed the denominational strifes of two generations, and unified our Bible work.

In tracing the relative progress made by Baptists in these States, the chief difficulty is lack of trustworthy early statistics. As nearly as may be estimated, in 1800 Baptists were about one in eighty-three of the population. From 1820 to 1850, their increase was very remarkable, especially in the two decades following 1820, and at the middle of the century they were one in forty-six of the population. This increase was due in part to rapid immigration, both from Europe and from the Eastern States, and in still larger part must be ascribed to widespread and repeated revivals in nearly every community, promoted by the preaching of itinerant "evan-

gelists." These revivals were not peculiar to any denomination, but characteristic of American religious life during this period. No denomination profited more numerically than our own, and none attained such rapid growth in the face of greater obstacles.

To begin with, the principles advocated by Baptists seemed to other denominations to be especially hostile to their teaching and practice, and consequently great opposition to Baptists developed in almost every community. If they were permitted to unite with other Christians in enterprises of common interest, they were almost always denied equal rights in them, and hence were often compelled to do their own work in their own way and hold themselves aloof from those with whom they would have been glad to labor on more just terms. This is a disadvantage that in these later years Baptists have measurably outgrown; their increase in numbers, in wealth, in intelligence, has made them not only respectable but respected.

Again, our churches suffered during this period from severe internal dissensions, which more than once threatened to rend the denomination in twain, and once did accomplish that result. Some of these causes of dissension were common to all portions of the denomination; some were peculiar to the Baptists of these States. Among the former may be named the agitation against slavery, which caused great diversity of sentiment as to measures and methods, though there was practically but one attitude toward slavery itself. Among the latter were such agitations as the Millerite and Anti-Masonic movements, which deserve more extended mention.

William Miller was a member of a Baptist church in northern New York, and from 1831 onward his teachings regarding the impending coming of Christ and the end of the present world began to attract great attention among Christians generally, but especially in the Baptist churches. Eventually thousands of Baptists, and some entire churches were drawn into this current, which bore them farther and farther away from their faith, and resulted in the establishment of the Second Advent body. Even when there was no formal separation from our fellowship, many churches and individuals received irreparable harm from Miller's vagaries, and growth was greatly retarded in the regions where his influence was most extensive.

The Anti-Masonic agitation was political in essence, but the strong feeling against that order invaded the churches, and finally in the majority of Baptist churches fellowship was

refused to all who would not separate themselves from all secret societies. A considerable number of churches in these States, from about 1835, also began to oppose Sunday-schools, foreign missions, and other activities of the denomination, on the ground that all organizations for these purposes were unauthorized human inventions, and as such contrary to the Scriptures. Under the name of Primitive or Old School Baptists, some few churches of this order still remain in the Middle States, and farther South they are quite numerous.

From 1850 to 1900 Baptists have failed to maintain their rapid growth not only, but have even fallen slightly behind the increase of the population, being now not quite one in forty-eight. The declension is greatest in New York. An analysis of the statistics discloses the fact that when we set over against the baptisms during this period the losses by deaths and exclusions, there were at least 100,000 members dismissed to churches of other States. This was the time when immigration to the central Western States was most active, and the relative decrease of the churches is thus accounted for. They really grew much faster than the population, but of their increase they gave generously to build up churches elsewhere. The same is true, in a less degree, of Pennsylvania and New Jersey churches—a statement of their apparent growth does them serious injustice.

There has been, however, a steady increase in the strength of the churches in all three States. In 1850 the average Baptist church in New York had 105 members, in Pennsylvania ninety, in New Jersey, 133. In 1900 the numbers had risen to 162 in New York, 148 in Pennsylvania, and 167 in New Jersey. Careful analysis of the tables reported in the minutes of the State Conventions proves that this increase in membership is not due to the rise of a few great metropolitan churches, but to growth in cities of the second class and in thriving villages. The purely rural churches have suffered severely during the last half-century, but there is reason to hope that better times are at hand for them. From 1850 to 1880 there was a general and ominous concentration of population in the cities. The figures of the last census show that this tendency has been checked. The general introduction of the trolley-car and the improvement of the highway, have made country life more tolerable, and the rich are more and more making their country houses their chief place of residence, spending only the few winter months in their city houses. The churches sympathize with these general movements of popu-

lation, and with the rehabilitation of the country as a place of residence for the well-to-do we may look for the rehabilitation of the country churches.

At the beginning of the twentieth century, New York Baptists reported 943 churches, and 152,776 members; in Pennsylvania there were 743 churches, with 110,292 members; and in New Jersey, 317 churches and 53,172 members. These churches possess property valued at over $25,000,000 and their contributions in 1900 for all objects were little short of $4,000,000. Some of the peculiar causes that have limited the growth of Baptists in these States during the last fifty years are likely not to affect them so seriously as heretofore. The immigration from Catholic countries is lessening, this population now tending to settle elsewhere. The emigration to Western States of our own best people has markedly fallen off. These facts do not warrant a prediction, perhaps, of immediate increase in our denominational growth, but they encourage a hope that with the removal of serious obstacles progress may become more rapid.

HENRY C. VEDDER.

VII

BAPTISTS OF THE SOUTHERN STATES

In order to trace with proper appreciation the phenomenal growth of the denomination in the Southern States during the century, let us glance at the prevailing conditions which existed at its beginning. The people had about recovered from the disintegration and demoralization which resulted from the Revolution. A new generation had practically come upon the scene of action to avail itself of the new order of things. Meeting-houses, which had been dismantled or totally destroyed prior to the Revolution, were now rebuilt, congregations were once more gathered, and new territory was penetrated by the Baptist missionary.

I. SERIOUS BARRIERS.

There were, however, serious barriers to be encountered. Baptist churches were widely scattered; roads and bridges were few, and methods of travel meagre; implements of industry were hardly to be had; books were scant and food and clothing were the simplest and coarsest. At that time too, Baptists were comparatively a feeble folk. Scarcely 70,000 members belonged to the Baptist churches of the South. Almost one-half of these were massed in Virginia—a result of the fierce persecution to which they had been subjected by the Establishment. These 70,000 communicants met in 550 churches. The membership of some of these was exceedingly small, and almost all were served by an illiterate, though consecrated, ministry. The impulse derived from unrestricted freedom, however, animated and stimulated them at every step. Devotional meetings were held, whenever possible, during the week. The primitive forests about a new settlement rang with stentorian melody, interspersed with prayer, equally stentorian, when the labor of the day was done, and the rudely dressed settlers, with their oblong "note books," encircled a blazing fire. Conventionality in worship was undreamed of by these worshipers in the early days of the century. Natural impulse was obeyed, no matter whether it actuated to prayer, to exhortation, or to song.

In cool disregard of the dangers which threatened them, these primitive preachers evangelized the widely scattered settlers, built churches, and thus laid the foundation of a great body of Christians. Nor was this all. With unflinching courage these same rugged preachers proclaimed, with no uncertain sound, the distinctive principles, dear to Baptists, at a time and under conditions when an effeminate conservatism would have suggested a milder policy as a means of success.

Nor was the power of the influence of these early preachers restricted to their sacred ministrations. In the common walks of life they were equally potent. They had so won, by their zeal and consecration, the confidence of communities that they were frequently chosen to adjudicate causes between man and man. Differences of divers kinds were deferred until the man of God should again visit a community; and when the cause was appealed to him and he quietly and dispassionately rendered his decision, it was usually taken as final. A day of arduous toil in the field would be followed by hours of earnest study of the plain and well-thumbed English Bible by the pine-knot fire, for the services of the approaching Sunday. Thoroughly identified with every crude interest in these early communities, these earnest preachers came to be bound, by ties of comity and in relations the most intimate, to these primitive settlers.

Leaving their rude fields sufficiently early in the week to trudge on foot, sometimes the distance of forty miles, to fill an appointment to preach, these indefatigable missionaries not infrequently followed the Indian trails which threaded the forests, climbing hills and crossing bridgeless streams, and at the appointed time would appear upon the scene to preach the gospel. Sometimes, when the streams were swollen, they would strip, hold their wearing apparel aloft, boldly plunge in, and swim to the opposite side.

Such was the character of the indomitable Baptist preacher in the early years of the century, such, the people of that time, such, the prevailing conditions.

II. THE FIRST STAGE OF DEVELOPMENT.

The first steps taken by Southern Baptists were evangelistic. This had been true prior to the Revolution. There was practically a cessation of missionary effort during the turbulent years of the war, but that effort was resumed as soon after the struggle as the condition of the country would allow. The energies of the Baptists were bent in the direc-

tion of evangelism. To convert the masses was the one consuming desire of the early Baptist preacher. As a result of this universal sentiment and this singleness of effort, Baptist churches multiplied with great rapidity throughout the rural regions, and as soon as centers of population began to be formed churches were planted in them also. It is true that a few churches existed in certain strong centers, but these were exceedingly few.

The gradual material development of the country, and the steady enrichment of the people in a region of equable climate and fertile soil, suggested the importance of the creation of new schools of learning. These primitive schools partook of the rudeness of the times, but they served to meet existing demands. The gradual development of the masses necessarily called for the scholastic improvement of the ministry. In these movements the leading spirits of the ministry led, among whom may be named Henry Holcombe, John M. Roberts, and Richard Furman. Various means were employed for the accomplishment of the end desired. At first books were bought by a common fund, raised for that purpose, kept at a given place and loaned as occasion required. This was followed by voluntary instruction given by those capable of teaching. Then followed efforts to establish schools for those seeking a better equipment for the sacred work. But these efforts, for different and obvious reasons, failed. The chief difficulty was that none of these means could reach more than a fractional portion of the ministry. Another arose from the inability of men, many of whom had reached maturity and even middle life, to undertake systematic mental work. In the midst of so much diversity no uniform system could be established. Another difficulty, still, grew out of a downright opposition on the part of many well-meaning, but prejudiced preachers, to any plan at all. In the hands of such a class, and it embraced a large majority, this fruitful suggestion of improvement became a cudgel to be used against pious and progressive leaders. Themselves illiterate, these preachers, in their opposition found ready support of their views in the large uncultured classes which had been brought into the churches. But the struggling, incipient efforts, though undergoing a number of modifications, were eventually developed into the strong Baptist schools of learning now existing in the States of the South.

The opening period of the century was distinguished by extraordinary religious revivals. A tide of revivalism again and again swept the country over. The most notable of

these revivals was that in which Rev. James McGready, a Scotch-Irish Presbyterian preacher, was a conspicuous leader. It spread from North Carolina into the adjacent States, and even beyond. Under the impassioned appeals of preaching, multitudes were brought into the Baptist churches of the South. Conversion was the be-all and end-all alike of preachers and churches. Subsequent improvement in social organization in the South in time suggested the importance of shaping this incoherent mass into more compact organization. Undaunted by grave difficulties, leaders like Furman and Pelot, of South Carolina, and Holcombe and Mercer, of Georgia, were resolved upon the accomplishment of two ends, viz : a better equipped ministry and a more thorough and efficient organization of the churches. In order to accomplish these ends these leaders found it necessary to lay under tribute the agency of education.

III. THE SECOND STAGE OF DEVELOPMENT.

The Baptists of the South sought to have scholastic training and church development mutually aid and supplement each other. Indeed it is not easy to separate these cooperative ideas when we consider the compass of denominational education. Church and school act and react upon each other. A ministry trained in a church school necessarily affects the denominational body ; a denomination supporting a school of its own necessarily gives to it tone and complexion.

The germs of all the Baptist denominational schools in the South are found in the efforts to give increased efficiency to the ministry. Thus theology and secular education gradually became wedded in the evolution of Baptist schools. The study of the process of the evolution of Baptist institutions of learning in the South is a most interesting one. Beginning in the effort to meet the deficiency of the ministry by the supply of appropriate books, this was followed by a fund with which to enable the younger candidates for the sacred work to take a scholastic course. This, in turn, gave place to an attempt to organize manual labor schools, in which young ministers could combine study with physical labor in such a way as to be able to pay as they should go. This gave place, in the development, to denominational schools of broader compass, in which secular instruction could become so annexed to theological education as to train the laity alongside of the ministry. Another change took place when the secular side of the institutions came to overshadow the theo-

logical, so that theology became a department of the institution under a special professor. The whole plan finally developed into a total severance of the two departments, by the creation of a theological seminary and a completer equipment of the denominational colleges for purely literary and scientific study. This required the labor of many years, involving stupendous sacrifice and the wisest management.

Each succeeding stage was an experiment which was no sooner shown to be impracticable than it was abandoned and something else adopted in its stead. Before the present consummation was reached full fifty years had gone by.

IV. THE THIRD STAGE OF DEVELOPMENT.

The third stage was that of a more compact organization of the Baptist forces of the South. Allusion has already been made to the opposition encountered in this undertaking. This organization involved two stages, that of the District Associations and that of the organization of State Conventions. As serious opposition was encountered in the one as in the other. Indeed, it seems a principle with Baptists never to act with precipitation in the adoption of any new method. They have been reluctant to quit the beaten paths of their ancestors. Before the advent of the potent press the Baptists of the South were dependent, as a means of intercommunication, upon what was called "The Circular Letter," a kind of denominational paper read upon some important topic before each district Association as it would annually assemble. The most intelligent and progressive spirits being appointed to prepare such papers, they availed themselves to the fullest of the opportunities afforded for urging from time to time contemplated measures of progress. Immense patience, intense labor, sage wisdom, and earnest effort—all these were employed through long periods of time to bring the churches of the South into complete fusion and unanimity of sentiment and action. In all this the development and general advancement of the country aided.

Nor was the opposition encountered from other denominations without decided effect. This remark admits of peculiar application to the Methodists, always a wide-awake, energetic, and progressive people. The omnipresent circuit rider, with his supply of tracts and books in his saddle-bags, proved a mighty fulcrum to our leaders in lifting the Baptist people of the South upon a higher plane of activity and intelligence. Baptists can never know how much they are indebted to the indefatigable Methodist preacher. Vying

with each other, not always in the most fraternal or even friendly way, the Methodists and Baptists have largely evangelized the States of the South.

V. THE FOURTH STAGE OF DEVELOPMENT.

This relates more especially to missionary enterprise. In the earlier days, when Southern society was less coherent and when the enforcement of law was lax, the pulpit was a mighty conservator. Prevalent vices, always inseparable from the population of a new region, demanded the most pronounced pulpit deliverances. Hence, in those early times the legal side of the gospel was more frequently proclaimed than the side of love. Men were alarmed rather than persuaded.

In the midst of this hard service and excessive labor preachers thought little of compensation. To urge this would have been to defeat their efforts. Pastoral compensation, save in the towns and cities, was little thought of. Generations of preachers in the rural districts never dreamed of compensation, arduous though their labors were and exceeding great as were their sacrifices. Most of the men who laid the foundations of the great Baptist denomination of the South went to their graves unrewarded in this world's goods.

Next came the agitating questions to which allusion has already been made. The opposition encountered in the work of organization was the logical result of the character of the evangelistic labors of the early fathers. The suggestion of organization had in it more than a hint about money. So had the questions of education and the founding of educational institutions. Time was needed as a solvent of these difficulties.

This opposition became still more pronounced when the effort was made to raise funds for missionary purposes. And yet this remark is not to be received except with decided modification. Many individuals there were, both men and women, who had from the earliest years of the century been liberal contributors to missions. Relatively speaking, but little was done by the great mass of Southern Baptists, save in the centers of population, prior to 1845. Much had been accomplished in many ways for local or domestic missions, but missions abroad were never emphasized to the churches of the South until the formation of the Southern Baptist Convention. Of course, churches served by such men as Furman, Holcombe, Mercer, Johnson, Sherwood, and others, who were identified with the interests

fostered by the Triennial Convention, made stated contributions to the general cause; but the great mass of Baptists was untouched by the appeal in behalf of foreign missions prior to 1845. That they were devoted to domestic missions, however, is abundantly indicated by the fact that they have within one hundred years grown from a membership of, perhaps, less than 70,000 to about 2,000,000, a ratio of increase that is marvelous.

In the westward flow of civilization the Baptists of the South have been numerously represented. Hence they are strong in the great Mississippi basin and throughout the vast domain of Texas, Arkansas, and Missouri.

During the later years of the century the Baptists of the trans-Mississippi region, though the last portion of the South to be occupied, are not a whit behind their brethren in the eastern portion in energy, earnestness, and progressiveness. Their churches, their preachers, their papers, and their schools are abreast of these same agencies elsewhere in the South.

With the later years of the century came increased zeal in foreign missions, to which as much attention is now shown by Southern Baptists as there is to home missions. As before intimated, interest in these twin causes was stirred into fresh life by the organization of the Southern Baptist Convention in 1845. The work of the Domestic Board, located first at Marion, Ala., and afterward removed to Atlanta, Ga., as the Home Mission Board, became urgent in fostering complete organization and in eliciting means for developing the outlying districts and for the propagation of truth in the rapidly growing centers. Its achievements have been great, but its possibilities are greater to-day than ever before.

With similar energy and enterprise the Foreign Mission Board, located from its organization to the present at Richmond, Virginia, has prosecuted its work in distant fields. In China, Africa, Japan, Italy, Mexico, and South America the missionaries of the Foreign Board are laboring with marked success. Through the Foreign Board, the Southern Baptists are supporting 126 missionaries in the different fields already named. These are distributed as follows: In China, there are forty-four, with native assistants; in Africa, eight; in Italy, sixteen; in South America, twenty-three; in Mexico, twenty-seven; in Japan, eight.

The evangelistic work in the South has been intensified and solidified by the creation of a local Board in each State. While the primary object of these Boards is the oversight of

mission operations in a given State, closest touch with the general work and co-operation with it obtains. To these State Boards is chiefly due the revival in Sunday-school work in the South. While Sunday-schools have existed in some form in some of the churches since the opening of the century, they did not become prominent until about 1860. The rising interest in that cause was retarded by the Civil War, but at its close the interest was renewed. When a few years after the cessation of hostilities State Boards began to be formed, a new impetus was imparted to the Sunday-school, and it has increased with the years.

VI. THE FIFTH STAGE OF DEVELOPMENT.

Special reference is had by this to that branch of denominational education which relates to theological instruction. The creation of the Southern Baptist Theological Seminary was a distinct stage of development in the history of Southern Baptists. It was the culmination of six decades of experimental effort on the part of the Baptists of the South. For the successful completion of this great enterprise the Baptists of the South are chiefly indebted to Dr. James P. Boyce. The advancement made in the two great spheres of effort occupied by Southern Baptists—missions and education—is more largely due to this institution, already become famous, than to all other agencies combined. The flexibility of its curriculum has been aidful to the pastors of Southern Baptists, of all degrees of culture. The seminary has just fairly begun its career of usefulness.

CONCLUSION.

Other interests not previously mentioned which are incidental in character, but which are indicative of the increased vitality in the Baptist churches of the South, may be briefly mentioned here. These relate to efforts designed to enlist the youth and children belonging to the congregations of Southern Baptists. One of these is the Baptist Young People's Union, which has proved to be as popular in the South as in any other section of our common country. The wide-awake pastors of our churches, in city and country alike, have committed themselves to the organization of the youth of their respective charges and are impressing them with the importance of work for the Master.

"The Sunbeams" is an organization, I believe, peculiar to the South. The purpose of this organization is to enlist the smaller children of the congregation in general denomi-

national work. This is coming to be as popular with that class as the larger organization is to the youth of our churches.

In a sketch so general and imperfect as this is, it is impossible to give more than a glimpse of the accomplishments of Southern Baptists during the nineteenth century. Many points of interest have been passed over without record, or even allusion, but sufficient has been presented to show the phenomenal development within one hundred years. Within the last quarter of the century long strides have been taken by Southern Baptists. With their superior institutions of learning, an able press, ample mission machinery and organization, progressive spirit, and strong ministry, Southern Baptists enter the new century superbly panoplied for service for the Lord.

B. F. Riley.

VIII

BAPTISTS OF THE CENTRAL WESTERN STATES

This sketch, which cannot be more, attempts the retracing of the denominational progress for a century in a region constituting at its end a mighty empire with a population of nearly 25,000,000, comprised in sixteen States, nine of which have passed the million mark in population, two of them having more than 4,000,000 each. It is, in general, the region which at the beginning of the century comprised the Northwest Territory entire and the greater part of that vast Louisiana province ceded by France to Spain in 1763, re-ceded to France in 1800, and purchased by the United States from Napoleon in 1803. Nor can the denominational, any more than the national, history be understood without an understanding of the territorial and political premises, especially as indicated in the ordinance of 1787 and the development of the territory northwest of the Ohio. Baptist history in this region is illumined by the fact that the pioneers consisted in large part either of revolutionary soldiers seeking to retrieve the fortunes shattered by war, or of those voluntarily forsaking their former homes for the sake of living under the principles embodied in the ordinance of 1787, guaranteeing the encouragement of education and religious and individual freedom.

Patriotism, liberty of conscience, education, and human freedom will be recognized as characteristic Baptist ideas and it will not seem strange that the first Protestant church to be formed in all this vast region was a Baptist church, that the pioneers were in so many instances of aggressive anti-slavery views, and that education followed hard after church-founding. November 18, 1788, a few months later than the earliest settlement in the territory at Marietta, a band of twenty-five pioneers settled at Columbia, within the present limits of Cincinnati. The leader, Major Benjamin Stites, and five others, including John S. Gano, son of Dr. John Gano, first pastor in New York City, were Baptists. The historic first church in the territory was organized at Columbia in January or March, 1790, by Rev. Stephen Gano, another son of Dr.

Gano, then on a visit to the Ohio region and afterward for thirty-six years pastor at Providence, R. I. The first pastor of the Columbia Church (still existing as Duck Creek Church) was John Smith, afterward United States senator and unfortunately associated with Aaron Burr. The first Baptist church in what is now Illinois was constituted in 1796 at New Design, Illinois, with the Lemen family as members, of whom the father, James Lemen, and five sons, James, Josiah, Moses, Joseph, and William, became preachers and anti-slavery leaders. The first church in Indiana dates from 1798[1] or 1800,[2] and was the Silver Creek Church, near the Falls of the Ohio. The first general organization of Baptists in the West was that of the Miami Association, which includes the Cincinnati region. The first meeting for the organization of this Association was held September 23, 1797, at Columbia, although the organization was not perfected until June, 1798.

No general statistics of the Baptist denomination, like those for 1792 and 1812, are available for the year 1800, yet we are able with fair accuracy to estimate those for the region under our survey. Miami Association had in 1800 ten churches and 291 members. There existed also at least the Rainbow Church, near Marietta, Ohio, the New Design Church in Illinois, the Silver Creek Church in Indiana, and a small body, the Ames Church in Scioto Association, Ohio, organized in 1800. A fair estimate for the membership of these fourteen churches would probably be 375 members. This is the beginning of a century of Baptist work in a region which in 1900 reported 4,866 churches with 448,543 members.

For the first quarter of the century, as indeed for long after, Cincinnati continued to be the metropolis of the West, and Baptist history for this period was largely confined to Ohio, where churches multiplied until at the organization of the Ohio Baptist Convention, in 1826, it was estimated that there were 7,000 Baptist members among the 700,000 inhabitants of Ohio. Among the prominent churches which had their beginning within this time were the First Church in Cincinnati proper (1813), Lebanon (1802), Zanesville, Granville (1808), Wooster (1812), Marietta (1818), Dayton (1824), Columbus (1824). The remarkable providence which through the coming of Adoniram Judson into the denomination hastened the formation of what is now the Missionary Union, in May, 1814, found instant response in Ohio, al-

[1] "Bap. Encyc.," and Smith, "Hist. Baptists in Western States."
[2] Jesse Vawter in "Bap. Triennial Register" for 1836.

though separated far from the East in those primitive days, for in the records of the Miami, Mad River, and Scioto Associations for the same year, while the Missionary Union was but four or five months old, there are found an account of the new organization, with its constitution reprinted entire, and a warm commendation of the cause to the churches. In 1815 the Miami Association voted to organize the Miami Baptist Domestic Missionary Society, "to support Baptist missionaries in this Western country." This organization, completed in 1816, was a genuine home missionary society, and in 1819 it was voted by the Association to recommend the Domestic Missionary Society at its next meeting to provide also for foreign missions in the constitution.

In 1816, or possibly in 1817, the Ohio Baptist Education Society was formed in Beaver Association,[1] and although in the strenuous times which soon were experienced in that Association, through the presence in it of Alexander Campbell and Sidney Rigdon, this organization seems to have lapsed into obscurity, so that it is doubtful whether it bore direct connection with the present society of the same name, yet it is of importance as *the first movement on behalf of denominational education organized in the West.* In 1824 there was organized the Cincinnati Baptist Missionary Society, to perform missionary work within a radius of twenty-five miles of Cincinnati and to organize auxiliary societies. This organization, two years later, gave way to, and led in, the organization of the Ohio Baptist Convention, which was formed at Zanesville in May, 1826. The anti-means, anti-education, and anti-mission movements in Ohio, Indiana, and Illinois are often assumed at this distance from their beginnings to have represented the original attitude of Western Baptists toward missions and education, and the progressive sentiment only to have emerged slowly and painfully therefrom. But the anti-mission sentiment, on the contrary, while always latent in human hearts, did not fully come to a head until the middle of the fourth decade of the century, while the Baptist missionary movement in the West was instantly welcomed in Ohio in 1814; and within that second decade of the century at least three Associations (the Miami, Beaver, and Mohican, in Ohio) proceeded to form missionary or educational organizations, or both, on their own account, besides co-operating with the Triennial Convention. The notable work of Isaac McCoy among the Indians began in

[1] Minutes Beaver Association for 1817, and Miami Association for 1818, and copy of constitution preserved in the Larwill family at Wooster, Ohio.

Indiana in 1818, and was transferred to Carey Station, near the present site of Niles, Michigan, in 1822; and John M. Peck, sent out by the Triennial Convention to St. Louis in 1817, had by 1819 organized the United Society for the Spread of the Gospel, with its education fund, its Indian fund, and its mission fund, which was approved the same year by the Missouri and the Illinois Associations and whose purposes were vigorously pushed with much success, forming the introduction to Dr. Peck's important work, educational and missionary, in Illinois, and to the formation of the American Baptist Home Mission Society.

The first quarter-century, which saw Baptist history well started in Ohio, Illinois, and Indiana, saw also its bare beginning in Michigan, for the first church was formed at Pontiac in 1822, the year in which also the First Church, Indianapolis, was organized. The Pontiac Church was organized by Rev. Elon Galusha, but the first settled pastor was Elkanah Comstock, who came to Pontiac in 1824 and who in the two years following organized the Bloomfield and Farmington churches which, with the Stony Creek Church (formed in 1824) and the Pontiac Church, were on June 3, 1826, formed into the Michigan Association. These dates, which are established by a letter from Elkanah Comstock, dated November 15, 1826, and printed in the "American Baptist Magazine" (now the "Missionary Magazine") for February, 1827, are to be remembered, since the Michigan Association observed its fiftieth anniversary, in 1877, and still gives the date of organization in the "Michigan Baptist Annual" as 1827, misled probably by the early practice of referring to a first anniversary as the "first annual meeting," as is done by Elkanah Comstock himself in a second letter to the "American Baptist Magazine," dated July 6, 1827, and published in the magazine for August of that year, giving an account of the first anniversary of the Association. The year 1827 saw the organization of the First Church, Detroit, by Rev. Henry Davis, and the year following that in Ann Arbor, under Rev. Moses Taylor.

The decade of the thirties saw in quick succession the organization of Baptist colleges in the four States, beginning with Granville, Ohio, in 1831; Shurtleff, in Illinois, following, in 1832; Kalamazoo, in 1836; and Franklin, in 1837, each of them with manual labor features and the most of them with theological aspirations. Each of these institutions has survived, and at the end of the century they are attended by probably 1,200 students and represent an investment in prop-

erty and endowments of nearly $2,000,000. It was this decade, so prolific in promising educational offspring, which ushered in the birth of the American Baptist Home Mission Society, which saw at its beginning in this region 668 of our churches, with 26,986 members, and at its close the churches increased 800 per cent., and the membership 1,600 per cent.

This decade saw also the notable beginnings of Baptist work in Chicago, the first church being organized by Rev. A. B. Freeman in 1833. The year 1836 saw the establishment of the first church in Milwaukee, with other Baptist beginnings in Wisconsin. But the same decade witnessed the culmination of the slowly gathering opposition to missionary and educational work. The doctrinal basis of this opposition lay in the hyper-Calvinistic construction placed, perhaps without great straining, upon the Philadelphia Confession. Its practical basis lay in the natural human tendency to withstand claims upon body, brain, and purse, and in a jealousy of the more educated and aggressive ministry, who may, perhaps, in some cases have let their light shine with too bright a glare.[1]

In the fourth decade of the century the anti-means and anti-mission movement seemed most formidable. It rent the Miami Association asunder, taking nineteen churches with 706 members and leaving but six churches with 441 members; and all throughout southern Ohio, Indiana, and Illinois the line of cleavage opened. But it fought a hopeless fight against the onward movement of God's universe. In a brief twenty years the missionary Miami Association had sixteen churches with 1,964 members, while the anti-mission body had but ten churches, with 343 members; and at the end of the century the missionary Baptists have in Ohio more than 72,000 members, while there are few more than 2,000 of the Primitive Baptists scattered about over the State.

And now the lines limited in the first generation to the five States of the Northwest Territory begin rapidly to diverge until they take in one State and Territory after another, covering at last the whole imperial domain of our study. The lines push first across the Mississippi into Iowa in 1834, and the first church is organized at Long Creek, now Danville. The first Iowa Association was organized in 1839, with three churches and ninety members, represented by ten delegates. The introductory sermon was preached by Rev. Hezekiah Johnson, father of Dr. Franklin Johnson, of Chicago, and prominent in early Ohio, Indiana, Iowa, and Pacific Coast

[1] "Mass. Bap. Miss. Mag.," Sept., 1812.

history. The Iowa State Convention was organized in 1842, at Iowa City. Early names of prominence were, of ministers: Ezra Fisher, H. Johnson, Burton Carpenter, J. W. Todd, M. J. Post, Ira Blanchard; and of laymen: Stephen Headley, Amos Matthews, M. W. Rudd, J. M. Choate, and others. In the first full decade, from 1840 to 1850, Iowa Baptists increased from 1,000 to 11,000. It is said that the early laborers in Iowa were men of unusual culture, broad-mindedness, and energy, and its later history is in keeping with the statement. Iowa which, at the organization of the State Convention in 1842, had eleven churches and 386 members, had at the close of the century 461 churches and 38,499 members.

Nearly midway of the century, in 1849, our first church in Minnesota was formed at St. Paul. The first Association was formed in 1852; a church constituted at Minneapolis in 1853; and the State Convention formed in 1859, with fifty churches and 1,500 members to show for the first decade of work. The work of the Home Mission Society was of signal importance here as elsewhere. When there were 112 churches it is reported that only nineteen of them had houses of worship. Minnesota Baptists had at the end of the century 155 churches and 19,626 members.

It was in 1854 that the Home Mission Society entered Kansas, and in 1860, when the State Convention was formed, there were thirty churches, with 537 members. It had, in 1900, 40,198 Baptists, or one to every thirty-six of the population, while Indiana, the next highest, had only one to every thirty-nine.

It was in 1855 that the first church in Nebraska was formed at Nebraska City. The first Association followed in 1858 and the State Convention ten years later. Rev. J. M. Taggart and Rev. J. G. Bowen were pioneer builders of Baptist history, and it was said in 1880 that there was scarcely a church in the State which had not been aided by the Home Mission Society. There were at this time 138 churches and 4,855 members. Nebraska had at the end of the century 239 churches, with 15,824 members, or one in seventy of all Nebraskans. The educational work, represented in Grand Island College, has afforded proof of the devotion and self-sacrifice of Nebraska Baptists.

The first church in Colorado was formed at Golden in 1863 by Rev. William Whitehead. The First Church, Denver, was organized in 1864, under Rev. W. McD. Potter. The Home Mission Society has put $160,000 into Colorado, together with the work of Dr. H. C. Woods and many noble

missionaries. Colorado closed the century with a Baptist membership of 8,253, or one in sixty-five of the population, a proportion not far below that of Iowa and Ohio.

The Dakotas, North and South, have witnessed worthy Baptist achievement. Vermilion, organized in 1868, under Rev. J. E. Rockwood, was the first permanent church. Deacon Martin J. Lewis, of this church, was during his life associated with nearly all prominent denominational interests in the State, and the State University, located at Vermilion, has had a strong Baptist element from the first, with two Baptist presidents. At Sioux Falls there is located a most prosperous church, organized in 1875, and a Baptist college, from which much is hoped for the State. The Baptists had at the close of the century 5,385 members, a proportion of one in eighty to the whole population. North Dakota was late in its Baptist beginnings, although two missionaries of the Sioux entered the State in 1852, Elijah Terry and James Tanner, the former being killed by the Indians. The important church at Fargo was organized in 1879, but Baptist growth begins with the taking up of the work by the Home Mission Society in 1881, with Rev. G. W. Huntley as general missionary. Ten churches were organized in the first year, and at the end of Mr. Huntley's ten years of work there were fifty-six churches, with about 1,600 members, and these had grown in 1900 to sixty-four churches, with 2,547 members.

Montana, the mountain State, is one of the new and difficult regions where you must pass 199 people before you reach a Baptist, yet while in 1870 there was but one church and twenty members, and in 1880 but four churches and 100 members, there were in 1900 twenty-two churches and 1,278 members, and Rev. L. G. Clark, the general missionary, is making Baptist history for the centuries to come. Wyoming, with 463 Baptists, has the same proportion to the population as in Montana and in Utah ; after twenty years of work, there are 615 Baptists, a proportion of but one to 450 of the population, while in Nevada, the one State in the Union which is losing in population, Baptists have but two churches, one ordained minister, and eighty-four members, only one in 500 of the population. Yet even in these regions each genuine Baptist must be like a charge of moral dynamite drilled into the great mountain side and destined to lay bare their true wealth in coming years.

This sketch has had largely to do with beginnings and endings, as achievement could thus best be shown. But

there are eloquent years all along the way which could speak of the work in Ohio of such men as Professor John Stevens, the Sedwicks, Drs. S. W. Lynd, D. Shepardson, E. G. Robinson, Wayland Hoyt, H. F. Colby, S. W. Adams, S. W. Duncan, A. H. Strong, and such princely laymen as E. Thresher, LL. D., and the younger Threshers, E. F. Barney and his son, Judge T. W. Ewart, Hon. J. M. Hoyt, R. A. Holden, W. H. Doane, and G. M. Peters. And in Indiana, what apostolic tales could be told of the Vawters, of Drs. Day, Stimson, J. R. Stone, W. M. Pratt, J. L. Richmond, W. T. Stott, father and son, with noble laymen such as the Holmans, legislators and foremost Baptists; E. C. Atkins, of Indianapolis, and Deacon Henderson, of Lafayette.

And Michigan history is redolent still of the lives of pastors like Dr. Samuel Haskell, saint of God and molder of men; of Dr. Samuel Graves and of quaint old Dr. S. Cornelius, joint founder of the Publication Society, who once, when asked how many deacons he had, replied: "A thousand, yes a thousand—*one and three ciphers!*" In Illinois the record is quite fully given in Dr. J. A. Smith's "History of the Baptists in the Western States," while of Wisconsin it may be said, that in a field difficult for Baptists, with faithfulness and success, they have steadily gained in ratio to the rest of the population, though they are still but one out of every 105.

The region of our sketch has given to the world at large the statesman-missionary, Dr. William Ashmore; the world's leading Sunday-school worker, B. F. Jacobs, father of the International Lesson system; the greatest organizing educational genius of the century and the most remarkable educational achievement of the century in Dr. W. R. Harper and the University of Chicago; in the Baptist Young People's Union of America, a movement of untold promise for our denomination in the western continent.

Certain single churches have arisen or developed which surpass in scope of financial operations even the national organizations of early in the century. Such churches as First, Dayton; Ninth Street and Lincoln Park, Cincinnati; Euclid Avenue and First, Cleveland; Ashland Avenue, Toledo; Woodward Avenue, Detroit; First, Indianapolis; First, Second, and Immanuel, Chicago; First, Denver; First, Milwaukee; First, St. Paul; First and Central, Minneapolis, and others, represent in splendid equipments, varied activities, and large beneficence the modern ideal of a Baptist church.

The end of the century finds in this Western region nearly

450,000 Baptists, a proportion of one to fifty-four of the population, and an increase during the century of 120,000. As the history is traced from the beginning and as the lines of development are projected into the coming century; as quality is tested and the progress, ecclesiastical, missionary, and educational, is viewed both at its present and its prospective value, the Baptist achievement for the nineteenth century in this imperial Western domain takes its place among the notable historic forces which tend to make this Western continent the seat of the highest type of civilization ever seen.

In Appendix A, of this volume, page 458, will be found a statistical table giving in brief compass the century's record for the territory covered in this chapter.

AUGUSTINE S. CARMAN.

IX

BAPTISTS OF THE PACIFIC SLOPE

No adequate conception of the present condition on the Pacific Slope, or of the stages by which this condition has been reached, is possible without a knowledge of the circumstances surrounding those who began the work and those who carried it forward to its present attainment. This region was declared to be "the mere riddlings of creation," and it was said that if Congress should decide to establish a penal colony for criminals its utility would become apparent. It could not have been otherwise than that among the earliest comers were those of a restless, roving disposition. They came from that West in which the institutions of religion were weak, and where a heedless disregard of religion was well mingled with doubts as to its reality. Add to these influences the feverishness developed by the discovery of gold in California in 1848, and later in Nevada, Arizona, Oregon, Montana, and Alaska, and there is set forth most vividly a large family of the hindrances to all Christian work in this great region.

In stock ranches, in mining camps, and where nature must be subdued and broken to the plow, women and families must be left behind until conditions became more settled and living somewhat tolerable. It was so in the settlement of the Virginia colony, it was so on the Pacific Slope, and this to a considerable extent still characterizes us. By the census of 1890, in a population of little more than 1,200,000, there were 200,000 more men than women, and it can well be believed that in 1850 this excess of men was far greater. With this was a great sparseness of population, there being in 1850 but one person to each sixteen square miles. Under conditions like these, and all that such conditions imply, Baptists began and have carried forward their work on the Pacific Slope.

Into this great region a home-seeking immigration began about 1840. Missionaries came and began work among the native races as early as 1834, and trappers at a considerably earlier date.

It is quite definitely known that the first Baptists to reach

this territory came with the immigration of 1843. The immigrant wagon train with which they had cast in their lot left Westport, Missouri, May 22, 1843. Of this train Peter Burnett, afterward first governor of California, was chosen captain; but after three days he resigned and was succeeded by David Thomas Lennox. Lennox was a native of the State of New York, having been born at Catskill on the Hudson, December 1, 1801. In early manhood he left this State for Kentucky, and there in 1825 married Louisa Swan, and for a time made his home near Lexington. But the pioneer spirit was upon them and they soon removed to the new State of Illinois. Here one winter day they were baptized by Rev. John Logan, and not long afterward Mr. Lennox was made clerk of the Spring River Association. In 1840 the family moved to Platte County, Missouri, and he and his wife united with the Todd's Creek Church, of which Rev. Thomas Turner was pastor. April 9, 1843, with his wife and seven children, D. T. Lennox left Platte County for Westport, the appointed rendezvous for the Oregon train. In this company were William Beagle and wife, Eli Blevens and wife, and Henry Sewell, all members of Baptist churches. Late in the fall of 1843 they reached Oregon and settled for the winter in Oregon City. In February following Lennox bought a farm on the Tualatin Plains, about eighteen miles west of Portland, and moved his family to that region.

On the twenty-fifth of May, 1844, having become convinced that a Baptist church was needful, he gathered into his own house the following persons: Eli Blevens and wife, William Beagle and wife, and Henry Sewell. These, with himself and wife, he organized into the West Tualatin Baptist Church. There was no recognition council, and no words of fraternal encouragement from members of sister churches. The nearest Baptist church was more than 2,000 miles, and by usual routes of travel fully six months distant. A Sunday-school was organized at once by Henry Sewell, and during the summer he gathered the children in the first Baptist Sunday-school on the Pacific Slope, and taught them from the Scriptures. No Baptist minister reached the coast until November, 1844, when Rev. Vincent Snelling reached Oregon. He also made the start to Oregon from Platte County, Missouri, and in that State had known the Lennox family. He was a native of Kentucky, having been born in Caldwell County, March, 1797. He was ordained in Missouri and preached there for some years before leaving for Oregon. He settled with the little church and in February of 1845

held his first revival meeting with it. Three converts were baptized, two of them being daughters of Lennox, and the third, Perry Beagle, a son of another of the constituent members of the church. The first of the three baptized, and the first on the Pacific Slope, was Mary A. Lennox, now Mrs. R. W. Ford, of Austin, Texas.

After a year spent with this church, Snelling removed to Yamhill County and settled on a donation land-claim near the present town of McMinnville. In 1846 he organized the second and third churches in the State at Yamhill and Lacreole. In 1848 he assisted in the organization of the first Association in the State and was its first missionary appointed to "labor in the destitution within its bounds." In this capacity he was useful and honored. In September, 1855, he died, mourned by the whole brotherhood of the State.

In 1845 the American Baptist Home Mission Society determined to occupy the Pacific Slope as a mission field and appointed Ezra Fisher and Hezekiah Johnson, two tried and experienced men, from its mission field in Iowa. They began at once their overland journey, and in November of that year reached their new field wherein the value and extent of their work entitle them to be called the "fathers of the Oregon work."

In 1846 the second and third churches of Oregon were organized, and the fourth at Oregon City in 1847. These four churches at their organization had thirty-four members. In June of 1848 their membership had become eighty-seven and an Association was felt to be a necessity, and the Willamette Association was constituted June 23, 1848. An Associational missionary was promptly decided upon, and the delegates present paid and pledged $107.50 of the $200 salary voted. In the fall of this year, the church at Oregon City built for itself a house of worship. The land was cleared by the hands of its pastor, Hezekiah Johnson, and the house was the first of its kind west of the Rocky Mountains. It cost about $500 and for twenty-three years was used to the glory of God. The church has built a second and third house, but the first still stands, a reminder of the day of small things.

The meeting of the Association in 1852 was notable on account of the new faces seen for the first time. Among them were those of Rev. George C. Chandler and Rev. J. S. Read, who came to take charge of the Oregon City College. By the year 1856 the churches were sufficiently increased to justify the organization of a second Association, and the

Corvallis Association was formed at Corvallis with Ezra Fisher, moderator, and C. H. Mattoon, clerk. Seven churches composed the new body, with 188 members, and in the next year the Central Association was organized with ten churches and 429 members. The entire strength of the denomination in the State at this time was thirty-four churches with an enrolled membership of 1,127 members. In 1857 there was organized a General Association, but its session of 1858 was its last. The reason for its abrupt discontinuance does not appear in the records nor in any published matter of current date.

The ten years from 1857 to 1867 were full of division and bickering over the questions at issue in the Civil War. Slavery never existed on the Pacific Slope, but a considerable part of our population was from the South and sympathized warmly with the South. With a man like Ezra Fisher, friend and associate of Lovejoy, as leader of those who hated slavery and could not fellowship slave-owners or their friends, it may be seen there could be little fellowship and fraternal co-operation.

During this period there was some growth, however. About a dozen new churches were organized, among them the First Church of Portland, Oregon, which afterward had a large place in the work of the State and became the fruitful mother of ten other such bodies in that growing city. The membership increased to about 1600, and the work had gradually spread over the State, west of the Cascade Mountains and across the Columbia River into what is now the State of Washington. During this period of development the college and seminary trained man labored by the side of his uneducated and untrained brother with entire harmony and mutual appreciation. Of this latter class, were there space, many devoted men might be named with all propriety.

In 1876 the North Pacific Coast Convention was organized, embracing the Territories of Oregon, Washington, and northern Idaho. Soon afterward the Home Mission Society entered into co-operative relations with this body and thus insured its permanence and steady prosperity. Rev. J. C. Baker was, soon after its organization, chosen as general missionary and superintendent of missions within its bounds, and was one of the largest factors in its successful work until his resignation, in 1885. At the date of this organization there were about 2,400 members, gathered into sixty churches. From year to year contributions increased and

the denominational growth was rapid. This was particularly the case in Washington, so that after ten years of successful history this North Pacific Coast Convention was dissolved in order that Conventions might be organized in the several States, the Oregon Convention being organized at McMinnville, in June, 1886. Messrs. G. J. Burchett, C. M. Hill, and Gilman Parker served successively as general missionaries in Oregon, with honor to themselves and with steady prosperity in the Convention work.

The first organized work in the eastern part of Oregon was near Weston, where the Mount Pleasant Church was constituted in March, 1866. In 1868 an Association was formed with five churches, known as the Mount Pleasant Association of United Baptist Churches, comprised of three churches in Oregon and two from adjacent counties of Washington, with a total membership of about 100. Owing to the sparseness of the population in that part of the State the increase of churches has been slow. The Grande Ronde Association was organized in 1874 and the Middle Oregon in 1883, while the latest is that of the Eastern, in 1894.

During the last fifteen years considerable friction has existed in our work growing out of "alien immersion" and allied matters. In 1892 a new Convention was organized, though it would be difficult now to state the real grounds of the division and of the new organization. At the first the new movement promised success, having secured the approval of the Middle Oregon, a majority of the Grande Ronde, and the Western Associations, the churches of which went into the new body. But its leaders set up tests for fellowship not generally recognized by Baptists. Application was made to the Home Mission Society for co-operative relations, but the application was declined on the ground that the new Convention had no defined bounds and was wholly within the bounds of the Oregon Convention with which the society was in co-operation. A few years later the churches of that Convention involved in this movement returned for the most part to its fellowship.

German work on the Pacific Slope had its origin in Oregon. The first organization was at Bethany, near Portland, in 1877. Delegates appeared that year in the Willamette Association from this church, seeking to know if the Baptist churches comprising this body baptized any persons without a credible profession of faith. This church came as a colony from Switzerland, and from a study of the Bible had come into accord with Baptist views, though know-

ing nothing of Baptists historically. This community having the German tongue as their own, this church became the founder of German work in Oregon. There are now seven German churches in Oregon, two in Washington, and three in California, all organized into the Pacific Coast German Conference and in co-operation with the General Conference of German Baptist Churches in America.

Swedish Baptist work on the coast also had its beginnings in Oregon in the organization of the Portland Swedish Baptist Church. There is a Conference in Oregon with three churches and one in Washington with seven churches. There is also a number of Swedish churches in California, but up to the present time they have been connected with the various Associations and have not organized into separate Conferences.

A considerable work is also done among the Chinese in each of the coast States, being supported largely by the Home Mission Society, through which also has been secured the property belonging to that work. Work among the Japanese is carried on in Washington, in both Seattle and Tacoma.

Educational work in Oregon has been contemporaneous with church building. When the new house of worship was completed in Oregon City, in 1848, a school was opened therein. In a year or two thereafter land was secured, and a building was erected in the present limits of Oregon City, and a charter obtained from the State legislature for "Oregon City College." In 1851, Rev. George C. Chandler and Rev. J. S. Read reached Oregon to carry on this school. Patronage did not justify its continuance, and after some three years it was discontinued, and upon the opening of the school at McMinnville such property as remained was turned over to that institution.

In June of 1857, the Central Association at its first session extended "its fostering care over the institution at McMinnville." The next year the legislature granted a charter to this "college." As was to have been expected the early history, and indeed all its history, has been a record of struggle. George C. Chandler, G. J. Burchett, E. C. Anderson, and T. G. Brownson have been presidents under whom progress has been made, and who have given its character to the institution. Others equally faithful have labored and sacrificed and made possible the work now being done under the presidency of H. L. Boardman. The campus, buildings, and endowments aggregate a value of $90,000. In eastern Oregon the Grass Valley Academy is a new enterprise having

a small campus, a good building, but no endowment, all valued at $6,000. J. B. Spight is principal. A brief summary of progress in Oregon will show that there are now 135 churches. These are gathered into nine Associations, and own ninety houses of worship and thirteen parsonages. These have a valuation of somewhat more than $400,000, while the entire membership is not far from 8,500.

Work in the present State of Washington began near the present town of Centralia in the early part of 1853. In that year P. J. Harper settled in Shell Mound Prairie. He had been licensed in Missouri, removed to Oregon in 1852, and the following year to Washington. For ten years he maintained services in his community, and in 1859 conducted a revival service in which five professed conversion. Following this an appeal was sent to the Corvallis Association, of Oregon, for delegates to be sent as a council to advise with the brethren concerning the ordination of Mr. Harper. Two brethren made a journey of more than 200 miles on horseback, and organized the New Prospect Church and ordained its pastor, Brother Harper, in October, 1859. His pastorate continued until 1863, when he removed to the eastern part of the State, and the church soon afterward became extinct by reason of the removal of its members to other places.

So far as known, the second preacher to settle in Washington was Rev. J. J. Clark, who removed from Linn County, Oregon, and settled in what is now known as Brush Prairie, in Clarke County, some fifteen miles from old Fort Vancouver, in 1863. On May 28, 1863, he organized the Brush Prairie Church with six members, and this is the oldest of the churches now in existence in the State. It has a neat house of worship, maintains a Sunday-school, and has an occasional preaching service, being a small country field. In October, 1867, "Father" R. Weston organized the Puyallup Church, near Tacoma, and on December 20, 1868, the First Seattle Church was organized with eleven members. Its first house of worship was opened and dedicated in August, 1872, the sermon being preached by Rev. E. Curtis; its first pastor was J. Freeman, D. D., from Vermont, who settled with the church in April, 1873. In 1871 churches were organized at Oysterville and Olympia, and with the latter church in October of that year was organized the Puget Sound Association, comprising five churches with a total membership of eighty-eight persons. The second meeting of the Association was held with the Seattle church, and

the body "rejoices" in the presence of Rev. S. E. Stearns as colporter for Washington and Oregon. At the sixth meeting of the Association the church of Victoria, B. C., was received, and the name was changed to "Puget Sound and British Columbia Association." This title it retained until 1884, when it adopted its original name, the field being divided and the churches of British Columbia going into a new Association.

The year 1883 marks a decided advance in the work in the western part of the State. The churches now numbered sixteen with nearly 400 members. A committee had been created to act as a sort of mission Board to care for the work on the Sound. Rev. J. C. Baker was superintendent of missions for Oregon and Washington, and the North Pacific Coast Convention still embraced all the churches of the two States. The Northern Pacific Railroad was nearing completion to the Sound. The cities of Seattle and Tacoma were rapidly increasing in population and many other points were growing rapidly in business and population. In 1884 Rev. A. B. Banks was secured as general missionary for the field, and in 1888 the Northwest Baptist Convention was organized, covering the field of Western Washington and British Columbia. The entire membership of the churches at this date was about 2,000. In April, 1890, Rev. James Sunderland became general missionary, and in the formative years of the Convention rendered invaluable service. Late in 1891 he resigned his position to accept the office of district secretary for the Pacific Coast District of the Missionary Union. He was succeeded by Rev. D. D. Proper, who came to the work from years of experience in Iowa and Kansas. He did a large and abiding work, resigning to accept a similar work in Colorado in 1897.

Rev. W. E. Randall was chosen as his successor, and has carried forward the work with increased volume to the present time. In 1897 the churches in British Columbia withdrew and organized a Convention of their own, in co-operation with their brethren of eastern provinces. This left the Northwest Convention occupying the western half of the State. It now has in its membership seventy-six churches with 3,881 members, and a property in meeting-houses valued at $145,000. The total contributions reported during the last year were $28,775. The work now is carried on in organized form among the Swedes, Danes, Norwegians, Germans, Chinese, and Japanese, as well as in American churches.

The work in eastern Washington and northern Idaho is closely associated in its beginnings with that in eastern Oregon. The first work of which any record has been preserved was done in Walla Walla County, in the vicinity of Walla Walla, in the winter of 1867 and 1868, by Noah F. Lieuallen, Spencer Neil, and A. Land. The first named of these brethren organized the first church in this region in January, 1868, in "The Blue Creek Schoolhouse," and the church adopted the name of Friendship Church. Within the next two years the Waitsburg, the Harmony, and the Union churches were organized, but subsequently the membership scattered and all these churches became extinct. In 1873 Rev. William H. Pruett moved from the Willamette Valley, under the appointment of the American Baptist Home Mission Society, as the pioneer missionary for eastern Oregon, and settled at Western. In the course of his journeyings he visited Dayton, Washington, and there, on the fourth Sunday of July, 1873, he organized the Dayton Baptist Church, and thus began the permanent and continuous history of our work in eastern Washington. A house of worship was soon built which, after some years, was replaced by a substantial brick edifice in which the church now worships. In 1875 Rev. S. E. Stearns was appointed to colporter work "north of the Snake River." During the same year Rev. John Rexford went into that same region, and in Colfax, on July 2, 1876, he organized the Colfax Church with six members. This church soon became and has continued one of the most influential in that part of the State. On August 6 of that year Mr. Stearns organized the Moscow Church, which for some years met in the country and was called the Zion Baptist Church. During the next four years churches were gathered at Garfield and Walla Walla, and in 1881, Mr. Stearns, in company with Rev. D. J. Pierce, visited the little village of Spokane Falls. In a short time Rev. D. W. C. Britt was appointed by the American Baptist Home Mission Society to this field, and early in 1882 gathered a small church. After the completion of the Northern Pacific Railroad line this town grew rapidly and our work grew with it. Though suffering some severe reverses our cause has come at last into a gratifying degree of prosperity. Grace Church has been organized on the north side of the river, and a Swedish and a Negro church have been recently organized. Prosperous missions are carried on, some of which will soon be brought to church organization.

This field was at the first a part of the North Pacific Coast

Convention, and was under the supervision of Rev. J. C. Baker. When Washington was separately organized this field came under the care of the general missionary of the State. About 1890 Rev. A. M. Allyn was made district missionary in charge of this field and upon its becoming a separate Convention he was chosen its general missionary, and has been the beloved and successful worker in this capacity to the present. A review of the field shows it to have at the present time fifty-two churches and 2,600 members. Of these, forty churches and 2,123 members are in east Washington and twelve churches and 437 members are in north Idaho.

Educational work on this field began at Colfax, September 11, 1878. Rev. S. E. Stearns was the man whose faith saw its possibilities, and with others he succeeded in establishing Colfax Academy. In 1881 the school moved into its own building, which was an annex to the Baptist meeting-house. In 1885 the school was incorporated as a college, and in 1889 was moved into a new four-story frame building. While it has done a considerable work it has not been able to secure any endowment, and its future, for this reason, is full of uncertainty.

In southern and eastern Idaho there are two Associations, and the work is under the supervision of the general missionary of Montana. Work in southern Idaho began at Boise, the State capital, about 1862, when a church was organized largely through the labors of Rev. Hiram Hamilton. For some years the work made but little progress, but with the completion of the Oregon Short Line Railroad population began to increase and churches were organized at several new points. The churches of the Southern Idaho Association number sixteen, with about 900 members. There are ten meeting-houses and the property is valued at about $40,000. In the East Idaho Association there are nine churches with above 300 members and a property valued at about $16,000. The work in these two Associations is new and the churches are widely separated, so that progress is difficult and slow. Only one of the twenty-five churches is self-supporting, and the isolation and unresponsiveness of the fields are such as to wear out pastors in a brief time. Mormonism is largely represented in this part of the State, and this adds difficulties many and peculiar to aggressive work.

We come now to the beginnings of the work in California. When the first Baptist may have reached California is not

known. Doubtless in the early forties some wandered down that way from Oregon or came with early immigration to that State. Under the appointment of the American Baptist Home Mission Society, in 1848, Rev. O. C. Wheeler and his wife sailed from New York as the society's first missionaries to California. He landed in San Francisco from the "California," the first steamer to pass through the Golden Gate, on the morning of February 28, 1849. The only place in the city where Protestant worship was held was in a small schoolhouse near one corner of Portsmouth Square. Here Rev. D. T. Hunt, the founder of Congregationalist work in San Francisco, was maintaining services. On March 18 Mr. Wheeler began public worship, and on Friday evening, July 6, 1849, Lemuel P. Crane, William Lailie, Charles L. Ross and wife, with Mr. and Mrs. Wheeler, united themselves in fellowship as the First Baptist Church of San Francisco. On the tenth of July the meeting-house was commenced. It was thirty by fifty feet in size, and stood on a lot seventy-two by 137 feet. The house was built of scantling, rough siding, roof of ship's sails, ceiling of cotton cloth. The lot cost $10,000 and the house as described cost $6,000. It was completed for the first Sunday in August and was the first Protestant house of worship built in California.

On September 2 the first new members were received, four coming in by letter, and on October 1 the first baptism took place. During the latter part of this month a "society" was organized, consisting of the members of the church and congregation, which assumed the entire support of their pastor and work, thus relieving the Home Mission Society of this expense. The salary of the pastor was fixed at $10,000 per year, of so little relative value was gold at that time in California. In December of this first year there was opened in this meeting-house the first free public school of the State, so that it became the birthplace not only of a true line of gospel churches, but also of that remarkably efficient system of public instruction now given its children by this State. In September, 1850, the Pine Street Church was organized, and in December, 1862, the Fifth Street Church from the membership of the First. Our cause is now represented by three American churches, one German, one Swedish, and one Negro church, and six mission Sunday-schools. It has had its dark years and sad reverses, to which we shall not here refer.

The second Baptist organization to be effected in California was that of San José on May 19, 1850, with eight

members. The organization was the work of Rev. O. C. Wheeler while he was yet pastor in San Francisco. At the second meeting of the church four new members were received and a decision was reached to build a meeting-house. A Sunday-school for the home church and a mission-school at Santa Clara were also determined upon. By the end of December a lot costing $2,000 and a house costing $900 had been secured and regular services were entered upon. In the course of its history this church has built for itself four houses of worship, dedicating the last on the day it celebrated its semi-centennial. Eighteen pastors have served the church, and none more efficiently than the present incumbent, Rev. T. S. Young. From this church, members have from time to time been dismissed to form churches at Gilroy, Los Gatos, and Santa Clara, besides two others in San José itself. In this city Baptist strength is now represented by three churches with somewhat less than 600 members.

In Sacramento, destined to become the capital of the State, was planted the third Baptist church of California. Rev. J. Cook seems to have come to this town in 1849 and to have opened a boarding house, preaching, however, to his fellow-townsmen "in the grove." Rev. O. C. Wheeler visited the few brethren known to be there in 1850, and on September 4, 1850, a church of nineteen members was organized in the house of Judge E. J. Willis, and on the following day public services were held in the court-house. In the spring of 1851 a house of worship was completed at a cost of $4,000. In November, 1852, this was burned in the great fire which swept over the city, but the church built a second house at double the cost of the first, a house which was said to have been the best in the State at the time. It was used for twenty-five years and then was sold to another denomination, which still uses it. The church then built its third house of worship, which it still occupies. Prior to this last enterprise it had dismissed members for the organization of the Calvary Baptist Church of the same city. Since this two other churches have been organized and each of the four has a good house of worship.

In the same month in which the Sacramento church was organized a call was sent out by the San Francisco church for the organization of an Association. In response to this call, delegates gathered for this purpose, and on the 26th day of October, 1850, in the old church in San Francisco was organized the San Francisco Association. Three churches, with a total membership of fifty-three, was its entire strength.

Convention organizations had as varied an experience in California as in Oregon and for much the same reasons. In June, 1852, a preliminary organization was effected of the California Baptist Convention. The churches were twelve in number and the aggregate membership was about 400. The first annual meeting of the Convention was at Santa Rosa. The record of this meeting says: "Initiatory steps were taken for the thorough exploration of the State with a view to ascertain and provide for its spiritual necessities as adequately and as speedily as possible." It was a fitting action, for at that date there was not in all California south of Stockton a single Baptist church and no Baptist services of any sort so far as is now known.

In 1854 the Convention met in Sacramento, and the statistics show seventeen churches in the State. With the records of this meeting of the Convention are the minutes of an Educational Society, but no further record of this society appears in any published records of the denomination. The Convention appointed its third meeting with the Pine Street Church, San Francisco, where it was organized, but there are no published minutes extant, and it is probable that the Convention did not meet on account of dissensions already appearing over the question of slavery. In the minutes of the San Francisco Association for 1866 there is a record of the preliminary organization of a second State Convention. D. B. Cheney, D. D., was elected president, and O. C. Wheeler, D. D., secretary. The first annual meeting of this body was held in Marysville in 1867. This Convention met annually until 1881, when its final meeting occurred at Dixon. A considerable number of delegates present at this meeting, under the leadership of Dr. G. S. Abbott and Dr. S. B. Morse, withdrew and organized a new Convention. The old Convention never met again and the new gradually drew to itself all the churches of the State, and continues to this time under the title of the General Baptist Convention of California. No general missionary was put into the field by this Convention until 1886, when Rev. W. H. Latourette was chosen. In a summary given by him when he closed his work some ten years later, he shows that in the field of this Convention there were in 1885 five parsonages and forty-five church buildings. During the ten years of his service seventy new meeting-houses were completed, of which the Home Mission Society helped to build thirty-seven from its edifice fund. The Associations had increased to nine and the membership of its 140 churches aggregated more than 10,000, with

a church property valued at $430,000. Rev. Robert Whitaker succeeded to the work of general missionary in January, 1898, and carried it forward most vigorously and successfully. He resigned December, 1900, and Rev. E. R. Bennett was chosen to take his place. No other special feature of the history of this Convention needs to be mentioned save the division of its territory, effected by entire unanimity and concord of all concerned, into two Conventions. This was done at the meeting of 1891 and for geographical reasons entirely. The Convention of Southern California held its first annual meeting with the First Los Angeles Church in 1892.

This change and the new organization for southern California will allow a brief review of the organization of the work in that part of the State. Prior to the discovery of gold in 1848 there was no English speaking population in southern California. In 1850 some immigrants came and among them were a few home seekers. Of these were some Baptists, and of them was R. C. Fryor. In 1852 he settled at El Monte, and in 1854 he began to preach for this church, which seems to have been organized during October, 1853. He also preached in the regions adjacent to the church and was ordained in 1857, being the first man ordained to the Baptist ministry in California, so far as is known. Associated with him in this early work in southern California were Rev. John Fuqua, from Texas, and Rev. William Freeman, from Missouri. In 1886, thirteen years after the first organization, the second church was organized in San Bernardino. Two years later three others were organized, but not until 1869 was the Los Angeles Association formed. The five churches entering into the organization had a membership of 118. That same year the San Diego Church was organized and for eight years enjoyed the services of Rev. O. W. Gates as pastor. The First Church of Los Angeles was the tenth in order of organization, occurring in September, 1874, with eleven members. For seven years this church knew much struggle and but little growth. In August, 1881, Rev. P. W. Dorsey became pastor, and in three years he and his church of not more than 100 members had dedicated free of debt a meeting-house costing $25,000. The church has made large growth in subsequent years under the pastorates of Daniel Read, D. D., and its present pastor, Rev. Joseph Smale. It now occupies a new property on Ninth and Flower Streets, costing about $45,000 and has the largest membership of any church on the Pacific Slope at the present time. Our work in Los Angeles is now

the most important in the Convention, being represented by nine churches with about 1,900 members, and owning property valued at $100,000. Three other Associations have been organized in this portion of the State, the Santa Barbara in 1877, the Santa Ana, and the San Diego in 1891.

Convention work in southern California dates from 1892, when the State was amicably divided into two Convention fields. During all these years the work has been under the fostering care of the American Baptist Home Mission Society. The Convention now comprises sixty-five churches with about 6,500 members. They have a church property worth $272,000, with but little debt on their buildings, while their contributions reach an annual aggregate of $60,000.

Educational effort in California dates from 1870. In that year an educational convention was held in Vacaville. A Methodist property at that place was bought at once and a college opened under the presidency of Dr. Mark Bailey, A. M. He served two years and was succeeded in turn by A. S. Worrell, D. D., Rev. T. W. Green, S. A. Taft, D. D., and U. Gregory, D. D. By 1881 the college was forced from financial considerations to close its doors. But the educational needs of the field were discussed from year to year and in 1886 a building costing about $10,000 was erected in East Oakland for college purposes. S. B. Morse, D. D., was secured to lead in the enterprise and soon secured two additional buildings and the beginning of an endowment, the whole sum being about $100,000.

T. G. Brownson, D. D., was called from McMinnville to succeed Doctor Morse at his death, in 1897, and has carried on the work to the present time. The years of financial depression have been very trying to the institution. It is now engaged in an effort to add $10,000 to its funds to meet an offer of $5,000 from the Education Society. Located in the immediate vicinity of the State University, at Berkeley, and but forty miles distant from the Leland Stanford, Jr., University, the future progress of the college cannot but be slow, and its final success will depend entirely upon the loyalty of the denomination to the ideal of denominational education.

In southern California denominational educational work was begun in Los Angeles soon after 1883, the Los Angeles Association having appointed a committee in that year to receive propositions from towns in its field for the location of the school. Rev. Dr. Shelton was the first president, and was succeeded by Rev. J. H. Reider, and he was followed

by Rev. P. W. Dorsey, who had been serving as pastor of the Los Angeles First Church. A fine property and two good buildings were secured in the western part of Los Angeles, and for a few years a school was maintained with much vigor. But the plans on which it was attempted to carry the school were wider than the income warranted, and after a time increasing debt made it impossible to continue. The property has been leased to private parties for some five years, and the outlook for an early resumption of a school under Baptist control is not bright. The campus is finely located and is one of the best under control of the denomination on the coast. It is much to be regretted that it may not be used for the object for which it was originally given.

Arizona is missionary and frontier ground for all denominations. The Roman Catholics established one or two missions in the southern part of the Territory among the Indian and Mexican population at about the same period of similar work in California. What pioneer work may have been done prior to the organization of our first church in that Territory has never been reported, so far as is known. Rev. R. A. Windes organized the Prescott Church January 25, 1880, with six members. In August of the same year a meeting-house was built and dedicated. Brethren J. M. Green, C. A. Rice, Joseph Smale, and Winfield Scott have served in subsequent years as pastors. The Tucson Church was gathered by Rev. U. Gregory in 1881, and was organized with six members April 7 of that year, and later in that same year completed an adobe meeting-house which it still uses, being the only such house on the Pacific Slope. The present pastor is Rev. J. B. Thomas. At Phœnix, on February 25, 1884, Rev. R. Windes organized a church with seven members. In later years churches have been gathered at Tempe, Buckeye, Mesa, and Cottonwood. Organizations existed for a time, and houses were built at Tombstone, Jerome, and Globe, but they became extinct and the property acquired was sold. The Phœnix Church is the only self-supporting church in the Territory. Associational organization was attempted several times, but seems to have been permanent only since April, 1893. From the first the Home Mission Society has been a large supporter of the work and is now giving help to each settled pastor, save at Phœnix. The work is under the general care of the general missionary of southern California. In this capacity Rev. W. W. Tinker for a time, and later Rev. C. T. Douglass, have rendered valuable service.

There are now eight Baptist churches in the Territory with about 350 members. The white population is about 98,000. Of these, 15,000 are Catholics and 10,000 Mormons. Of all the remainder it is estimated that only about 3,000 are professing Christians, and but a little more than one-tenth of this number are enrolled in the membership of our churches as now organized. There are known to be more than 100 Baptists in several towns where we have not yet been able to organize churches. When the Home Mission Society shall be able to somewhat increase its appropriation for work in Arizona the work may be enlarged.

Space allowed for this chapter does not permit a presentation of organized women's work on the Pacific Slope. Nor can anything be said of the beginnings and growth of Sunday-school or colportage work, or other special lines of work carried on at the present time by Baptists. Nor yet can any space be given to the large contribution of Baptists to civil and domestic history. The total achievements of our history for fifty-six years on the Pacific Slope may not be gathered into any satisfactory summary. Our churches number 510, with a membership of about 34,000, and our denominational investment in property, including our school properties, aggregates not less than $1,650,000. This very inadequately sets forth our denominational achievement and progress. No agency outside our borders has had so large a place in the denominational achievement as that of the American Baptist Home Mission Society. But this will be told elsewhere, and we must pass it with this simple heartfelt acknowledgment.

The story of the struggle of the churches in the West is the story of a great tragedy on the part of both pastors and their people; but it is through successive tragedies that men do arrive and attain. The footprints of civilization were made by the feet of the men who stood beautiful upon the wild prairies and high mountain tops of the West bringing good tidings and publishing peace; that cried unto Zion, "Thy God reigneth."

C. A. Wooddy.

X

THE GERMAN, SCANDINAVIAN, DUTCH, HUNGARIAN, SLAVIC, ESTHONIAN, AND FINNISH BAPTISTS IN EUROPE AND AMERICA

THE movement for Baptist principles and practices among the Teutonic and Slavic peoples in Europe and America is scarcely seventy years old, and for about fifteen years after its inception was confined to Germany. Generally speaking the movement which we are to describe is one of the past fifty years.

I. THE GERMAN BAPTISTS.

1. *The Baptist Churches in the German Empire.* The first Baptist church on the continent of Europe was organized at Hamburg, Germany, April 23, 1834, and was composed of seven persons. The steps which led to this organization were quite as providential as was the event itself. The leader of this little band of seven was Johann Gerhard Oncken, an able, courageous, and devoted man of God who, according to his own statement,[1] had come to a knowledge of the truth of believers' baptism and the New Testament idea of a church solely from the study of the word of God many years before he had an opportunity to submit to the rite of baptism himself. Oncken's great native ability, his winning personality, his deep piety, his energy and enthusiasm soon drew to the new movement men of like stamp and devotion, among the earlier of whom were Julius Köbner and Gottfried Wilhelm Lehmann. And the quiet, but shining lives of the rank and file who joined themselves to them from personal conviction, oftentimes after much soul conflict, lent the movement unusual strength among the common people.

It was exceedingly fortunate for the Baptist work in Germany that such material went into it at the outset, for nothing but this deep, personal religious conviction and this fidelity to the word of God could have made any impression on a

[1] Lehmann, "*Geschichte der deutschen Baptisten*," *Theil* I., *Seit.* 44–49.

people like the Germans, whose spiritual and religious life had been stunted and made almost impervious by years of training in formalism and infidelity. Aside from the blessing of God, these human factors must be looked upon as accounting in a very large measure for the subsequent numerical growth of the German Baptists in spite of the most unfavorable outward circumstances. The little band of seven has now increased to 28,898 in the German Empire alone, and that first church at Hamburg has grown to 155 churches, which together sustain 715 preaching stations.

These churches are scattered[1] over the whole empire, being most numerous in Prussia[2] and least numerous in the States of southern Germany. In the larger cities of northern and eastern Prussia there seems to have been the greatest success. In Berlin there are four churches, with a combined membership of 2,594; in Hamburg and its suburbs there are four churches which together have more than 1,300 members; Königsberg has two churches with 2,000 members. There is a Baptist church in nearly every large city of the empire, some newly planted and still struggling for an existence, others of considerable strength and great promise for future usefulness.

The Baptist churches in Germany are organized into eight Associations. They also have one national organization, called the *Bundes-Konferenz*, which meets triennially and is perhaps the most democratic body in our denomination. This Conference has jurisdiction over the missionary, benevolent, educational, and publication interests of the German churches.

Baptists have been pioneers[3] in the Sunday-school work in Germany, and have always given it much attention; they have at present 417 schools and 18,237 scholars. They have separate societies for their young men and young women. There are also women's missionary societies and societies for the distribution of tracts in very many churches. The rank and file of the membership is still largely composed of artisans and peasants, but there is also a fair representation of the mercantile and professional classes.

In addition to their home work, German Baptists have

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[1] The statistics of all the churches belonging to the German *Bund* are published yearly by Prof. J. G. Lehmann, of the Baptist Theological Seminary at Hamburg. The last volume contains sixty pages and is exceedingly interesting and full.

[2] In Prussia there are 24,884 members, or about six-sevenths of the entire membership.

[3] It was through Oncken's influence that the first Sunday-school was organized at Hamburg, in January, 1825. See Lehmann, "*Geschichte der deut. Baptisten*," *Theil* I., *Seit.* 29.

been led in the providence of God, since 1891, to go to the regions beyond. They now sustain a prosperous mission in the Cameroons, on the west coast of Africa, where they have succeeded in gathering 2,142 converts. They sustain nine European missionaries and about fifty native helpers.

From the inception of the work in Germany much use has been made of the printing press in disseminating the truths for which the Baptists stood. Oncken began to publish tracts on the necessity of conversion, on the evils of infant baptism, and like subjects. These tracts have had a wide circulation and are still being published. Special attention was also given at first to missionary subjects, and, when Baptists finally obtained freedom, they began the creating of a denominational literature. The publication interests of the Baptists in Germany are now centralized and in the property of an incorporated society representing the churches. The headquarters remained at Hamburg until the spring of 1899, when they were removed to Cassel, where the society now occupies its own new building, put up at an expense of $60,000. Here are published five papers.

Not so easy was it for the German brethren to establish a theological school. Up to 1880, when the present seminary at Hamburg was opened, theological instruction of the most elementary character was given for a few months each year. Now the seminary has a suitable building at Horn, a suburb of Hamburg, has a four years' course of instruction, two theological professors, and the past year had thirty-one students. It has, as yet, no endowment.

Much has already been written[1] concerning the sacrifices, pecuniary and otherwise, which have made the triumphs of the Baptists in Germany possible, and a slight reference to them, even in a sketch as brief as this one, seems to be in order. German Baptists have certainly furnished their quota of the martyrs of our century. Beginning with Oncken, many of their number have languished in prisons, have had their property confiscated to pay the fines which an intolerant government laid upon them, and have suffered violence from mobs; some have even had their infants torn from them to be "christened" by the clergy of the State Church. Happily these conditions do not obtain to-day, but the struggles and agony of the days of persecution cannot well be forgotten.

The "work-field" of Baptists in Germany is practically

[1] See accurate accounts in Lehmann's "*Geschichte der deut. Baptisten*," *Theil* I. The persecutions since 1851 are tabulated in *Theil* II., *Seit.* 107–126.

limitless, and the churches at the beginning of the twentieth century stand splendidly equipped for aggressive missionary work. We can surely hope for great results in the century before us.

2. *German Baptists in Austria-Hungary, Roumania, and Switzerland.* A work of grace of the depth and power like the one we have just been describing could not be confined within the borders of Germany. As early as 1846, Baptists found an entrance in that stronghold of Romanism, Austria, through the instrumentality of a few Austrians who had been baptized by Mr. Oncken at Hamburg. They chose Vienna for their headquarters, and diligently distributed copies of the New Testament and tracts. They were left undisturbed for about three years, the work meanwhile[1] progressing. In 1849, however, repressive measures of a very violent character were adopted by the government, and for about twenty years all aggressive work was impossible. The oldest and strongest German Baptist church is at Vienna, which has five preaching stations and a present membership of 221. There are five other German churches in the empire, one of which is at Budapest in Hungary. Several of the Hungarian churches, of which mention will be made later, have German members also. The present number of German Baptists in Austria-Hungary is 816. They enjoy a fair measure of religious freedom, but there are laws still in force which interfere greatly with their work.

German Baptists entered Roumania when that country was still under Turkish rule, through a colporter from Hungary, who began his labors among the small number of German Protestants there in 1856. His labors were so successful that Oncken sent a missionary who, in 1869, formed a church at Katalni, which has proved to be a veritable haven of rest for the exiled Baptists from Russia. It now has about 290 members. Another church is at Bukarest, and still another at Tultscha, on the Russian frontier. This latter church has a mixed membership of Russians and Germans, and is presided over by Rev. Vasili Pavloff, one of the most faithful and successful of the early Russian Baptists.

Baptists have not had, up to this time, that degree of success in the Protestant cantons of Switzerland which has attended their work elsewhere. The earliest beginning was made in Zürich in 1849, where the church now numbers 268 members. There are altogether eight Baptist churches in

[1] The first baptism in Austria occurred at Vienna, Oct. 28, 1847.

different parts of German Switzerland with a combined membership of 780.

3. *The German Baptists in Russia.* In Russia, as in Austria-Hungary, Germans form a considerable segment of the population. They are specially numerous in Poland, in the province of Wolhynia in western Russia, and in the provinces of Kief and Cherson in southern Russia. To these provinces they have migrated in large numbers since 1861, when, by reason of the abolition of serfdom, the vast landed estates in these parts of Russia were opened to settlers. The Germans keep up their language and their social and religious customs, although of late years the Russian government has made the Russian language compulsory in their schools too.

The beginning of a Baptist interest among the Germans in Poland was made in 1858, when a German Baptist clergyman from Prussia, by the name of Weist, baptized nine converts near Warsaw, thereby laying the foundation for an enterprise which has proved successful beyond all expectations. Indeed, when all the circumstances are taken into account, we may confidently say that this mission has been even more successful, at least in gathering converts, than has the work in Germany. The chief reason for this success undoubtedly is the deplorable religious condition[1] which obtained in these parts, and against this background the new spiritual life of the Baptists shone most brilliantly. Formalism had made the people hungry for better food.

The German Baptists in Russia now have a membership of 13,567 gathered in forty-one churches, which together have 376 preaching stations. They are organized into three Associations—one for Poland, another for western Russia, and the third for south Russia. There are also four German churches in the Baltic provinces, not included in the foregoing, which have a combined membership of 410; one of these is at St. Petersburg. The German churches in Russia were formerly in organic connection with their sister churches in Germany, but for good reasons they separated in 1888. They have a denominational paper of their own called "*Der Hausfreund.*"

All this success has not been attained without great sacrifices on the part of the early leaders. The persecutions of Alf, who belonged to the first nine converts baptized by Weist in 1858, Wolf, Ewert, Besel, and Aschendorff have no

[1] See Lehmann, "*Geschichte der deut. Baptisten,*" *Theil* I., *Seit.* 233, for reports of the early colporters who labored in this section.

parallel in modern Baptist history.[1] Since 1878 German Baptists have enjoyed religious freedom in Russia, and their work is constantly growing.

4. *The German Baptists in North America.* The planting of German Baptist churches in our own country was not due to any considerable extent to immigration of German Baptists from the Fatherland, although this immigration, when it set in about the middle of our century, strengthened the German churches that had already been formed here. In a very few cases, also, where the German brethren came over in larger numbers and settled in one center, they formed a church. The German Baptist churches in our country are rather, in their inception as well as in their present character, the result of a larger movement in which other evangelical denominations have also participated, the object of which was, and still is, to bring the vast number of Germans who have made their permanent home here, to accept a personal vital Christianity in place of the formalism or infidelity in which they had been trained in Germany. To this end the German language has been employed in this work, because it has proved thus far the best medium to attain the end sought for.

Between 1839 and 1851 several independent beginnings were made in different parts of our country to establish Baptist churches for the German people. In 1839 a German itinerant missionary from Switzerland, Rev. Conrad Fleischmann, baptized three Germans in Newark, N. J., but a Baptist church was not organized there until 1849. Fleischmann then went into Pennsylvania and succeeded in gathering three small German churches in Lycoming County in 1841. In 1843 he organized a church of baptized believers in Philadelphia, in which city he remained, and where he, as a result of a more intimate association with American Baptists, soon found himself fully in accord with the teachings of our denomination. The church he founded in Philadelphia is the first German Baptist church in our country. The three small churches in Lycoming County, with which he continued to sustain fraternal relations, joined the Baptists in 1854. Another German church was organized in New York City in 1846 through the efforts of a German missionary, also from Switzerland, who was sustained by the wise direction and pecuniary help of the American Baptist Home Mission Society. At about the same time, some German Baptists from

[1] See especially a book, which is as interesting as it is rare, "*Geschichte der Baptisten in Russisch-Polen*"; pp. 163-250 give an account of these persecutions.

Eastern Prussia, driven hither by persecution, formed a few churches in Wisconsin. In 1849 a colporter in the employ of the American Baptist Publication Society succeeded in gathering a few German converts in Buffalo, N. Y. This colporter had been converted and baptized in an English-speaking Baptist church. Other beginnings were made at Springfield, Ill.; St. Louis, Mo.; Rochester, N. Y.; and Bridgeport, Ontario, about this time.

In 1851 the first successful attempt was made to bring together into one organization for fraternal counsel and more aggressive work, the few feeble German churches which were then scattered over our country from New York to St. Louis. At this time there were eight churches with a total membership of 405. The eight churches have since that time grown to 250 and the membership to about 23,000. These churches are now scattered over our entire country and have overleaped its boundary at the northwest, so that German Baptist churches can to-day be found in the British provinces as far northward as German immigration has gone.

The churches we are speaking of are splendidly organized for effective missionary work. They have formed seven yearly Conferences which are in effect so many missionary societies, as to each of them is entrusted a definitely prescribed "work-field." There is also a General Conference, which meets triennially and which has immediate supervision of the entire publication, educational, and missionary interests.

The headquarters for the publications of the German Baptist churches are at Cleveland, Ohio, where there are published a weekly paper for the family, a monthly for young people, a monthly four-page tract, and three Sunday-school papers, all of them in the German language.

The theological school is at Rochester, N. Y., where it has been since 1852. This has a course of instruction extending over six years, wholly distinct from the course in Rochester Theological Seminary, of which it is a part. It has a faculty of five teachers and last year had forty-four students for the ministry.

Two factors have been especially potent in the work the German Baptist churches have been called upon to do in our country, and to these the results that have been achieved must in a great measure be ascribed: the aggressive missionary spirit in the churches, and the ever-ready pecuniary help of American Baptists.

5. *German Baptists in South Africa, Australia, and South*

America. As early as 1861 a number of German Baptists from Stettin and Templin, in Prussia, migrated to Cape Colony, where they organized a church and began aggressive work among the large numbers of their countrymen, who, like themselves, had gone to South Africa for a new home. In 1863 they had increased to four churches and the membership to 160. For a short time they carried on a mission for the Kaffirs at King William's Town, but owing to a lack of means this was given up. There are at present seven German Baptist churches in South Africa, one of which is at Johannesburg, in the Transvaal. There is also a Dutch Baptist church at Sugarloaf. These eight churches have a membership of 1,292.

Australia has thus far not received German immigrants in large numbers, but there are four small German churches of our faith there, with a total membership of 350.

A considerable number of Germans have gone in recent years to the southern part of Brazil. In Porto Alegre, capital of the Brazilian State of Rio Grande de Sul, there are 15,000 Germans out of an entire population of 100,000. A German Baptist church was formed here in 1898 by eight members coming from various parts of Germany and Russia. The church now numbers thirty-five. At Linha Formosa there is a church of forty members and another one is at Jjahy. This latter church is composed mostly of Letts. The German Baptists in the United States have recently sent an evangelist to these three churches, whose visit has greatly strengthened them, and whose reports as to the outlook for future work in Brazil and Argentina are very encouraging.

II. THE SCANDINAVIAN BAPTISTS.

1. *The Danish Baptists.* Denmark was the first of the European countries into which the Baptist movement entered from Germany. Rev. Julius Köbner, one of the pioneers in the German work, himself a native Dane, while on a visit to Copenhagen in 1838 found a company of Danish Christians that had become dissatisfied with the formal Christianity of the Lutheran State Church, and was led to discuss with them the subject of believers' baptism. As a result of much searching of the Scriptures, eleven of them were baptized the year following by Köbner and Oncken, and the first Baptist church in Denmark was organized at the capital. Persecution immediately set in and assumed so violent a form that it attracted attention in England and America, and at various times delegations of Baptists from these countries endeavored to inter-

cede with the Danish government in their behalf. It was not until about 1850 that the Danish Baptists obtained freedom of worship.

The progress of the Danish Baptists has been somewhat slow, partly on account of the repressive measures of the government, and partly on account of the temperament of the Danish people, who are confessedly slower in appropriating to themselves new truths than are their northern neighbors, the Swedes. The lack of a sufficiently large number of educated and capable leaders, in the formative period of their existence, may also be a reason for the relatively slower progress of these churches. The German brethren, notably Köbner, did much to help on the work, but the constantly expanding work in Germany claimed their first attention. In 1884 the Scandinavian department of the then Morgan Park Seminary began to send a number of educated pastors to Denmark to serve the churches, and their services were greatly appreciated. Since 1895 the Danes have undertaken to establish and maintain a theological school of their own, under the leadership of Rev. P. Olsen, the school having at the start ten students.

The numerical increase of the Baptists in Denmark can be seen from the following figures: They now have twenty-eight churches and 4,008 members; 4,014 pupils are reported to be in their Sunday-schools. They publish a number of papers and have an enterprising tract society.

2. *The Norwegian Baptists.* It is difficult to state just when Baptists began missionary work in Norway, but the records say that German Baptist colporters were at work there as early as 1840. The first Baptist church was organized in 1842, but since that time the progress has been slow. In Christiania, the capital, there is a Baptist church numbering upward of 200 members; the church at Frederickshold is even stronger. At Tromsoë, north of the Arctic Circle, there is a church of 154 members, to which some have pointed as an example that immersion can successfully be performed, even in a rigid northern climate. There are at present thirty-two Baptist churches in Norway, with about the same number of pastors and helpers, and a combined membership of 2,671. They have a Conference which meets yearly.

3. *The Dano-Norwegian Baptists in the United States.* The persecution of Baptists in Denmark is primarily a cause for the earliest beginning of Danish Baptist churches in our own country. As early as 1853 ten Baptists from Denmark settled in the neighborhood of Racine, Wisconsin, which

number was increased the following year by further immigration. In 1856 they formed themselves into what is known as the first Danish Baptist church in America. In the early sixties several other beginnings were made in other parts of Wisconsin and in Minnesota, in which some men were prominent who had been successfully identified with the work in Denmark. At Chicago, Ill., to which place Scandinavian immigration was being directed at that time, a Danish church of twenty members was organized in 1864.

The earliest known beginning of a Norwegian interest in our country is the effort a Rev. Hans Valder made at Indian Creek, Ill., in 1848, which resulted in the formation of a Baptist church. Other beginnings were made at a later time, of which, however, space forbids any mention.

The Danish and Norwegian Baptists in our country readily affiliate with one another because of the great similarity of their respective languages and also because they are able, by thus combining their strength in many localities, to keep up their church organization. They have also adopted the same course with reference to their Associations or Conferences, of which there now are seven. They are numerically strongest in Minnesota, where the Dano-Norwegian Conference numbers twenty-two churches, which have a membership of 1,409. They have churches also in Wisconsin, Iowa, Illinois, South and North Dakota, Nebraska, and on the Western slope in Oregon, California, and Washington. Their present strength in our country to-day is eighty-six churches, with a membership of 4,884. The Dano-Norwegian department of the Divinity School of the University of Chicago supplies their churches with pastors and missionaries.

4. *The Baptists in Sweden.* Nowhere on the continent of Europe has the success of the Baptists in this past century been so gratifying as in Sweden. A feeble beginning was made in 1848, when five persons were baptized near Gothenburg by a Baptist minister from Denmark named Förster. Now, after fifty-one years, this small company has increased to 40,759, and this one church has grown to 564 churches. In 1898 upward of 3,000 were added by baptism, showing that the successful work is still going on.

Various reasons have been given for this rapid advance of the Baptists in Sweden, among them the following: First, that the Swedish people are more pious than are the people of central and southern Europe and less hostile to the reception of new truths; secondly, that when the Swedish movement began, the Baptists of Denmark and Germany had

already shown continental Europe that the Baptists were not the people their enemies had represented them to be, and that this fact had great weight with a people like the Swedes. These and other reasons do not, however, of themselves account for the wonderful growth we have just noted, though as factors they may be important. For in spite of the heroic stand of the German Baptists in the decade preceding, there was in Sweden for a number of years much persecution. Frederick O. Nilsson, who was instrumental in gathering the first company of Swedish converts at Gothenburg, was thrown into prison and finally banished. Even as late as 1853 a number of their strongest leaders were compelled to leave the country, and the four small churches, which up to that time had been called into existence, were compelled to meet for religious worship in the dead of night.

A prominent factor in the success of the Swedish Baptists is that God gave them from the very beginning such a large number of gifted, devout, and heroic leaders who could lead on the small bands of believers to new and larger triumphs. Nilsson, although compelled to leave his country and labor in America, was a man cast in a heroic mold. Andreas Wiberg was for Sweden what Köbner has been for Germany, a veritable God-send,—a man whose special gifts for creating a Baptist literature were just what was needed at that time. Other leaders could be mentioned did space permit.

But the success is chiefly due to the aggressive missionary spirit that has characterized the churches from the outset, and this spirit had its roots in the strong conviction that the State Church was dead in formalism, and that their countrymen must come out of it in order to be saved. They were not afraid of an aggressive proselytism. As early as 1856 the Stockholm Missionary Society was formed, which is still in existence. To-day each one of the nineteen Associations is a missionary body. The annual national gatherings have charge of two other missionary organizations, one for foreign and the other for home work. The total expenditure of these two bodies is about $8,000 annually.

The plan of planting many separate churches, and aiding the feeble ones until they are sufficiently strong to stand by themselves, has also been an important element in their aggressive work. By this plan, which is the American plan, many new centers of missionary activity were established and responsibility for extension was thrown upon the local forces.

The theological seminary, established as early as 1866 at Stockholm, has been a molding factor in the work. The

regular course of instruction of this school is four years and includes preparatory as well as theological study. The number of students is about forty. They have a good building and have made some provision for an endowment.

Mr. Wiberg began in 1855 the publication of a denominational paper, which has remained the principal church paper, although there are other Baptist papers published in various parts of Sweden, some monthlies, others weeklies.

While a great many of the Swedish churches are small, and their influence on the community is often barely perceptible, the Baptist movement, as a whole, is beginning to bear a marked influence. The Baptists are in the foreground among the dissenters in Sweden. The six churches at the capital, with a combined membership of 3,500, and the three churches at Gothenburg are recognized as among the most aggressive churches in the denomination.

5. *The Swedish Baptist Churches in the United States.* The origin of Swedish Baptist churches in our own country was due, in one notable instance, to the persecutions to which Baptists were subjected in Sweden. In 1851 Mr. Nilsson, to whose banishment from Sweden allusion has already been made, settled with a few of his followers at Houston in Minnesota, where they organized a church in 1853. This place proved to be a valuable and strategic center from which the new movement could spread, as the rich farm lands of Minnesota had already attracted large numbers of Swedes. The success of the Swedish brethren in this particular State has been very gratifying, for to-day they have here seventy-eight churches with a membership of 5,450. Another beginning, in point of time a little earlier than the one just noticed, was made at Rock Island, Ill., when Rev. Gustaf Palmquist organized a Swedish Baptist church in 1851. This church was the result of a revival in an English-speaking Baptist church at which several Swedes were converted, who after their baptism were constrained to begin a mission among the many Swedes in the State of Illinois. In this State too, their subsequent labors met with much success, notably so in the city of Chicago, where there now are eleven Swedish Baptist churches with a combined membership of about 2,300.

The work of the Swedish Baptists in our country is very much like that of the Germans. Their aim is to reach their countrymen through the medium of the Swedish language, and in this they have been quite as successful as have been their German brethren. There are at present 306 Swedish Bap-

tist churches in the United States with a membership of 20,692. They are most numerous in the central West, in Minnesota, Illinois, Iowa, and Nebraska, whither the Swedish immigration has largely gone, but they have a few churches in almost every northern State. Their churches, with the exception of those in our larger cities, are for the most part small and need the financial support of the missionary organizations of our denomination. This support has been given them very generously, and it has been a prominent factor in their success.

What Rochester Seminary has been for the German churches, in the matter of ministerial education, the Scandinavian department of the Divinity School of the University of Chicago has been to the Swedish churches, their pastors having very largely been educated at this school. The Swedish Baptists sustain two denominational papers in their language, one published at Chicago, the other at Burlington, Iowa. Their Sunday-school papers are published at Philadelphia.

III. THE DUTCH BAPTISTS.

Baptist views entered Holland by way of Germany. In the year 1844, Köbner, while visiting the newly formed Baptist churches in East Frisia, concluded to extend his visit into Holland. It was a very opportune time, for the question of believers' baptism was then being agitated by a small circle of Dutch Christians who had gone out from the State Church in the province of Drenthe. At the head of this company stood a former pastor of the Dutch State Church, Doctor Feisser, who had lost his position on account of his opposition to infant baptism. Feisser was on the point of introducing a rebaptism by sprinkling when Köbner first met him. Through the latter's visit, however, and upon further study of the question, Feisser was led to adopt the Baptist position, and was baptized by Köbner in 1845, together with seven others. They then formed what is known as the first Dutch Baptist church, at a place now called Stadskanaal. At about the same time Köbner baptized a few converts at Amsterdam and organized them into a church.

From these two centers the work has gone on, but very slowly, perhaps largely on account of the proverbial conservatism of the Dutch people. It was not until the late sixties that the work in Holland began to take on new life. There are now eighteen Baptist churches in Holland, with a com-

bined membership of 1,389, of which the church at Franeker is the strongest. Some of the Dutch churches readily affiliate with their stronger neighbors, the Germans, while a certain number do not. The Dutch Baptists support a denominational paper called "*De Christen.*"

Dutch emigration to the United States has not been very considerable in our century, nevertheless several attempts have been made by the German brethren to reach this interesting people, but thus far with little success. There is one small Dutch Baptist church in existence at Muscatine, Iowa, and the Home Mission Society has a Dutch missionary in Chicago, who has gathered a few converts.

IV. THE HUNGARIAN BAPTISTS.

Hungary is to all appearances one of the most promising mission fields for the Baptists in all Europe. It may surprise some to learn that there are at present 4,912 Hungarians enrolled in the twenty or more Baptist churches in that country. A beginning was made as far back as 1846, when three young Hungarians, who had been converted and baptized in Germany, were prevailed upon by Mr. Oncken to return to their native country and spread the truth they had experienced. As was the custom in those days, they began to distribute tracts and copies of the New Testament and to preach where they found an opening. The greatest obstacle in the way of their success was the extreme indifference on the part of the Hungarian people, and the early workers were obliged to wait many years before they could obtain a foothold. The outlook now is very promising, but the lack of trained men to properly organize the churches and to lead them on is felt, by those who know the work best, to be a very serious matter. They do not affiliate so readily with the Germans as might be best for the work at this stage of its development. They formed an Association with the few Bohemian churches some years ago, which is to meet annually.

V. THE SLAVIC BAPTISTS.

1. *The Lithuanian and Lettish Baptists.* In the early fifties the German Baptist church at Memel, on the Baltic Sea, near the Russian border, became a veritable Antioch for two Slavic peoples, the Lithuanians in Prussia and the Letts in the Baltic provinces, among both of whom Baptist views found entrance. It appears that a destructive fire, which swept over the city of Memel in 1854, first brought the

German brethren into contact with the Lithuanians in rather a unique way. The large Lithuanian church edifice having been burned to the ground, a brother in the German church undertook to preach to the Lithuanians in their language. The result was the conversion and baptism of a few Lithuanians and a subsequent mission work among them. There are at present two Lithuanian Baptist churches in eastern Prussia, and a few of the German churches there have Lithuanian members.

The new interest begun among the Letts in the Russian provinces of Kurland and Libland about this same time has, however, been much more successful. The Letts number about one and a half million, and, like the Lithuanians, are mostly Lutherans. As early as 1855 a Lett named Jacobsohn was baptized in Memel, and thereby the attention of the German brethren was directed to his countrymen across the border. A missionary tour, such as was so common in those early days, was undertaken in 1857 by Niemetz, the pastor of the Memel Church, which resulted in the baptism of eleven converts in 1860, at a place called Windau, and the formation of a Baptist church there. The few Lettish brethren themselves took up the work with the result that to-day there are fifty-five Lettish Baptist churches, with a membership of 6,285. The greater number of these churches are small and in rural districts, but there are some strong churches too in Riga, Libau, and Mitau.

Lettish Baptists are now allowed freedom of worship, but only in their own churches; they are still forbidden to hold meetings in private houses. Of course this is a hindrance in their work, but it nevertheless goes on successfully. They have been fortunate in having had able, energetic, and devoted men of their own nationality who could weather the storms of persecution, and their example is still having a telling effect upon the membership to-day. The one special need of the Lettish churches to-day is a larger number of men who are sufficiently trained to represent their churches successfully before the Russian government, to ward off the attacks of the Lutheran clergy, and to create a Baptist literature in the Lettish language. A few of their ministers have been trained in Hamburg, but the German language is to them a foreign language, and therefore the supply of men, who could profit by a course of instruction in Hamburg, is much limited. The rank and file of the membership is composed largely of poor people, and this is a hindrance to their success when questions of church building press to the front.

There are a few Lettish Baptists in the United States, but they generally find a home in a German Baptist church. In Philadelphia about sixty of their number have recently organized themselves into a Lettish Baptist church.

2. *Bohemian and Polish Baptists.* It has been exceedingly difficult, not for Baptists alone, but for all of the evangelical denominations, to obtain a satisfactory opening for missionary work among Bohemians and Poles, both in our own country and in Europe. The chief reason for this is not that these people are so intensely bigoted, for those who know them are astonished at their religious indifference; it is rather their notion that the Roman Church and the solidarity of their respective nationalities hang together, and any departure from their traditional faith is viewed among them as a betrayal of their nation. Among the Bohemians in the Austrian Empire Baptists have been at work since 1880, and the numerical increase, considering the difficulties of the undertaking, has been very encouraging, for there are at present five churches with a combined membership of 380. The largest and oldest is at Prague, under the leadership of Rev. H. Novotny, who has undertaken to publish a monthly paper in the Bohemian language, which is gaining friends for him in all parts of Bohemia. Of the five Bohemian churches, four have been organized within the past two years. The outlook is very promising.

The Bohemian population in our own country is estimated at about half a million. A Baptist interest among them was begun at Chicago by the First German Church there, and this has been so successful that in 1896 a Bohemian Baptist church was organized, which now has a membership of ninety-one.

There is but one Polish Baptist church in existence, and that one is at Buffalo, N. Y. In spite of the fact that German Baptists have been successfully at work in Poland since 1848, it has not been possible to reach the Roman Catholic Poles in numbers sufficiently large to organize a Polish Baptist church. This is true of those parts of the old kingdom of Poland which now belong to Russia, as well as of those which are under German jurisdiction. The Polish Baptist church in Buffalo has but a small membership, and its advance has been very slow. Two Polish missions have recently been established, one in Detroit, Mich., and the other in Chicago, Ill., in both of which cities there is a large Polish population.

3. *Bulgarian Baptists.* The Bulgarians are Greek Cath-

olics, densely ignorant and as fanatical as the Greek priests can make them. A German colporter named John Kargel began missionary work among them in 1878 at Rustschuk, and not without success. There is a church at Rustschuk which has sixty-four members and another one at Lompalonka, lately organized, which has thirty-five members. This latter church has a few German members. The government allows the Baptists in Bulgaria full freedom of worship, but is oftentimes unable to control the people when the priests find occasion to stir up their fanaticism. A few years ago a Baptist meeting-house was completely destroyed by a mob.

4. *The Russian Baptists.* Baptist work among the Russians, at least that which led to organized [1] Baptist churches, has had two independent beginnings in two different centers,—the one in south Russia among adherents of the Russian State Church, and the other in the city of Tiflis in the Caucasus, among the Molokani, a sect of the Russian church. The first of these beginnings was mediated through the so-called "immersing Mennonites," the second directly through German Baptists.

As has been stated, a considerable number of German immigrants found homes in the vast fertile plains of southern and western Russia. These Germans came from different parts of Germany, the greater number, however, hailing from north Germany. Nearly all of them were Protestants: Lutherans, Reformed, Mennonites, and Baptists. They formed themselves into rural communities which they called "*Kolonien*," over which the Russian government allowed them to exercise an almost independent civil jurisdiction. They upheld their language, their churches, and their schools.

It appears that between the years 1840 and 1860, the date is uncertain, a revival of religion broke out in the German Reformed colony of Rohrbach, in the province of Cherson in south Russia, the influence of which was quite remarkable.[2] It found its way into the Mennonite "colonies" on the Molotschna River, among which Christian life had become exceedingly formal, with the result that in the year 1860, in the month of June, a company of eighteen persons withdrew from the "Mennonite Church," on the ground that the church was spiritually dead, and began meetings of their own in which much attention was given to the exposition of the

[1] Some Russians were baptized in the sixties, in connection with the German work in Poland, but such baptisms did not lead to the formation of Baptist churches.

[2] Russian Stundism is very probably to be traced to this revival, although recent Russian writers deny this.

Scriptures and to prayer. The question of a re-baptism had not yet been mentioned at the time of their withdrawal from the larger body ; but later in that year it was brought up, and the result was a conviction that believers' baptism by immersion was the only baptism[1] taught in the New Testament, which they thereupon introduced on the twenty-third of September, 1860. In the absence of a qualified administrator they did what Roger Williams had done in our own country. Each of two brethren baptized the other and these thereupon baptized the remaining candidates. There was not much of an organization after this baptism, but they introduced the Lord's Supper, had frequent stated meetings, and began to call themselves "Mennonite Brethren," in contradistinction from their former co-religionists, whom they designated as the "Mennonite Church."

Of the subsequent history of these "immersing Mennonites" there is only space to remark that this schism called forth repressive measures, instigated by the larger body, and had it not been for some influential representation at St. Petersburg, the leaders of the "Mennonite Brethren" would have been exiled. The new movement could not be put down, however, but continued to grow. They never came into organic relations with the German Baptists, although Oncken, in 1869, ordained their leader, a man named Abraham Ungar. They continue to adhere to foot-washing and oppose oaths and the bearing of arms. They still number about 2,000 adherents in Russia and about 1,500 in our country, to which they began to immigrate in 1870, because of the introduction, by the Russian government, of compulsory military service.

It is to this company of "immersing Mennonites" that the origin of the Russian Baptists in south Russia is due, and the story is an interesting one. The revival that had caused a split in the Mennonite body influenced in a yet greater degree the Russian peasants who were brought into daily contact with these converted Germans. The law, it is true, forbade proselyting among members of the Russian State Church, but nothing could prevent the circulation of the Scriptures among them. Through this agency many Russians had already come to the truth of believers' baptism

[1] The question as to whether they came to this conviction independently, solely from a study of the New Testament, or whether from contact with German Baptists, has been variously answered. Professor Lehmann, "*Geschichte der deutschen Baptisten.*" *Theil* II., *Seit.* 310, gives some evidence for the view that they were in possession of Baptist literature before they introduced immersion. On the other hand, some "eye-witnesses" assert that they knew of no Baptists at that time. The question has only an academic value.

and were only waiting for an opportunity to see their convictions carried into practice. But who would undertake to baptize them in the face of a law which meant banishment for the administrator and imprisonment and fines for the baptized? But love is inventive. On June 11, 1869, Abraham Ungar undertook to baptize a large number of German converts in the night, when two Russians, Elim Zimbal and Trifon Chlystum, both known and respected, managed to mingle with the baptismal candidates and were baptized without the knowledge of the administrator.

There was no need of baptizing any other Russians after this baptism, for not long after Zimbal was found preaching and baptizing a number of converts in a village near by, among whom was Ivan Rjabeshapka, who more than any other became an apostle of the new life among his countrymen. Rjabeshapka soon afterward baptized Ratushni, who, with the others just mentioned, soon filled south Russia with the new doctrine. These men were instrumental in inaugurating a movement that would have swept thousands upon thousands into the Baptist ranks had it not so soon been checked by violent persecution. Space forbids any more extended notice of these early Russian leaders. Suffice it to say that, for sublimity of faith, the character of these Russian brethren stands unparalleled in modern Christian history.

There was another beginning of Baptist work among the Russians, independent of the one we have just been considering, and this was made in the city of Tiflis, in Trans-Caucasia. To this city a German Baptist by the name of Kalweit immigrated in 1862. He soon gathered some converts from among his countrymen, whom he baptized and organized into a Baptist church. It numbered but nine persons at that time, but they began to hold services under the leadership of Kalweit. Through the instrumentality of a Nestorian missionary, Kalweit, in 1867, became acquainted with a Russian merchant named Mikita Woronin, who had for some time left the Molokani because he had become convinced of their unscriptural positions. Woronin, giving evidence of conversion, was baptized by Kalweit on August 20, 1867, the first Baptist convert, so far as is known, from that Russian sect. He remained with the German brethren at Tiflis but a short time, for he felt called to preach the gospel to his former co-religionists and set himself to this task. This was by no means an easy one, because of their Quaker-like opposition to anything that had a semblance of organization or was at variance with their traditional

forms. He was successful, however, and on April 18, 1869, baptized the first six Russians, whom he organized into a church at Tiflis, undoubtedly the first Russian Baptist church of which we have any record. This church is still in existence, having a membership of about one hundred, while the older German church soon became extinct.

From these two beginnings the Baptist interest among the Russian people has grown and spread over south Russia and Caucasia. In its outward extension it has found a more receptive soil in south Russia than in Caucasia, but in the former place the persecution was more severe and the distinctively Baptist work was too much allied to the larger movement of Stundism, both of which circumstances greatly hindered its fuller growth. In Caucasia and in the valleys along the Volga River the Baptists were less disturbed by persecution, because the population here consisted largely of such as did not belong to the orthodox church.

Brief mention may be made of but two men who had a prominent part in the subsequent extension of the Baptist movement. One was Vasili Pavloff, who labored for twenty years with marked success, and who, after many imprisonments, was finally banished to Tultscha, in Roumania, where he now lives in poverty, cut off from a work for which he is so well fitted. The other was a German, named Johann Wiehler, who gave to the Russian Baptist churches a hymnal and aided them in organizing their churches. He made one great mistake, however, in that he encouraged the Russian brethren to adopt the name of "Brethren" instead of Baptists, perhaps out of deference to the Stundists, whom he was so desirous of winning. As a consequence the Russian Baptists could not avail themselves of the name of Baptists before the Russian courts, when, in 1879, the Czar's government granted the Baptists the rights of a lawful Protestant denomination. Even to this day the Russian Baptists are treated as Stundists and blamed for all the vagaries and excrescences of this once promising, but now unhappy and divided religious movement.

It is difficult to give reliable statistics of the present strength of the Russian Baptists, because they do not dare as yet to publish names and figures which would only aid their enemies in their work of extermination. The constant persecutions and petty police surveillance have scattered them and destroyed nearly all their former organizations. A conservative estimate places the number of Russian Baptist churches at about 250 and the membership at about 12,000, scattered

over the southern and eastern portions of European Russia and Caucasia. It may be worth while to remember that there is a Baptist church of about 300 members at Blagooestschensk on the Amur River, on the Manchurian border. Very few of the Russian Baptist churches have houses of worship at the present time, all but two having been closed or confiscated by the government. They are obliged to worship in private houses, or barns, or under the open sky, and always in small numbers. Persecution has seriously crippled this work, but the truth has had time to strike root, and therefore it is destined, at some future time, to bring forth a yet greater harvest.

VI. THE ESTHONIAN AND FINNISH BAPTISTS.

The Esthonians are said to be a Mongolian people belonging to the Finnish family, but having a language of their own. They number about 650,000, and live principally in their old habitat, Esthonia, one of the Baltic provinces of Russia. Like the Finns and Letts they are mostly Lutherans. A Baptist interest of great promise was begun about fifteen years ago by Rev. A. R. Schieve, who was at that time pastor of the German Baptist church at St. Petersburg. It had its inception in a revival over which the Lutheran pastors could gain no control. There are now four Esthonian Baptist churches with a membership of 1,048. Thus far no persecution has impeded the progress of this interest.

The Finns are also a Mongolian people and probably still in possession of that part of Europe which they held before the incursion of the Indo-Europeans. Up to the beginning of our century, Finland belonged to Sweden, which fact may explain the influence the Swedes still have in the country, and also explains the interest the Swedish Baptists have shown in the planting and fostering of Baptist churches there. The first converts were baptized in 1868 by a missionary from Sweden. The progress of the work was very slow at first, because of the hostility of the Lutheran clergy and the oppressive laws governing religious communities in Russia at that time. The Baptists obtained legal rights in 1892 after a long and trying struggle. They now have thirty-one churches with a membership of 2,030. The churches are all still small. They have had the assistance of their stronger neighbors, the Swedish Baptists, with whom they were formerly affiliated; they now have a Conference of their own which meets annually. The interest seems to be thoroughly established and will surely see yet greater triumphs.

In 1895 Rev. I. A. Winklund began a Finnish mission in Worcester, Mass., to which city four Baptists from Finland had immigrated. The mission has progressed to the extent that in June, 1900, a church was organized which had twenty-three members. This church is at the present time the only Finnish Baptist church in our country.

ALBERT J. RAMAKER.

XI

THE BAPTISTS OF THE DOMINION OF CANADA

PART I

ONTARIO, QUEBEC, MANITOBA, AND THE NORTHWEST

I. THE FIRST PERIOD, 1800–1835, INDIVIDUAL EVANGELISM.

1. *Population.* Quebec was settled mainly by the French; its "eastern townships" and almost all Ontario by English-speaking people from the mother country and the United States. Scarcely any of these settlers were Baptists, for the French were solidly Catholic; in Great Britain and Ireland Baptists were few, and, of the numerous American Baptists, very few were United Empire Loyalists. The early Baptists, therefore, became such from personal conviction.

2. *The dawn of the century* found three widely separated Baptist centers. Vermont missionaries had followed the American settlers of the eastern townships and founded churches. The oldest was Caldwell Manor (1794). The only one that has lived through the century is Abbott's Corners (1799). In the center, Reuben Crandall, from the United States, began the work and organized a church at Hallowell, Prince Edward County, in 1795. Other churches soon followed, among them Haldimand (1798), which still exists. Tradition says the present Beamsville Church, twenty miles from Niagara, dates from 1776. Certainly it was flourishing in 1796. The settlers there were from New Jersey and Great Britain. The missionaries were all American.

3. *Early Progress.* Haldimand became such a fruitful mother of churches that in 1803 the Thurlow Association was formed. From Beamsville influences spread westward, which were reinforced by settlers from the Maritime Provinces, some of whom, like Elders Mabee and Merrill, had become Baptists in the East. Charlotteville, now Vittoria, was organized in 1804 by Titus Finch, of Nova Scotia, the first Baptist ordained in Ontario. Townsend, now Boston,

followed in the same year, and many others in rapid succession, among them Aylma (1816). These were in touch with Haldimand and Beamsville. In 1819 they formed the Western Association and Beamsville district the Eastern. North of them, in the London district, sprang up a group of Free Baptist churches, the most important of them Woodstock, founded in 1822. Work began in Toronto in 1829.

An independent beginning was made at Harlem, near Brockville, where a church was organized in 1803. This issued in the Johnstown Association in 1827. Abel Stephens, Loyalist, and Doctor Day, founder of the Telugu Mission, are honored names on its roll.

The Ottawa Valley has an entirely different history. Breadalbane (1817) and Dalesville (1826) were formed by Perthshire Highlanders. They were a vigorous, godly folk, who had come under Haldane's influence in Scotland. Their character and influence is shown by the fact that Mr. Fraser, after a nineteen years' pastorate, could say that he had never heard an oath or seen a glass of liquor drunk in Breadalbane.

4. *Leaders.* William Marsh did faithful service in eastern Quebec, and in 1825 followed some of his people westward and started the church at Whitby, Ont. In the extreme west mention should be made of Elder Mabee, able and aggressive, Elder Merrill, unconventional and mighty, as well as of the far-seeing Deacon Beam, of Beamsville, and quaint Champion Scovill, through whose influence the first annual missionary was sent out. Elders Crandall and Winn, of Haldimand, were men of great zeal, and John Harris, of Boston, was mighty in soul-winning. John Edwards, a shipwright, converted under Haldane in 1799, settled at Clarence, on the Ottawa, in 1827. Moved by the spiritual destitution around him, he became a preacher and a veritable apostle. His chief work, however, was in visiting Britain, rousing interest, and bringing Gilmour and Fraser to Canada.

These pioneers were men of energy, ability, devotion, and conviction. Circumstances called out the clearest-headed and truest-hearted. Supporting themselves, they preached to their neighbors, toured extensively on foot, horseback, by boat, and endured much hardship for Christ's sake, and the people honored and welcomed them.

II. THE SECOND PERIOD, 1835–1866, UNIFICATION.

1. *The Situation.* During the first period the churches East and West were unaware of each other's existence. The Ottawa Valley and Montreal were in touch with Britain, the

rest with the United States. The population of Upper Canada which in 1783 was 10,000, rose to 50,000 in 1800 and 95,000 in 1815. Lower Canada, in 1800, had 150,000. In 1833 there were 400,000 English-speaking people in the two provinces, of whom 3,000 were members of Baptist churches. During our second period immigration was heavy and all of older Ontario was settled. This constituted an urgent call for evangelization.

2. *Leaders and Progress.* John Gilmour (d. 1869), a fine combination of pioneering zeal and scholarly culture, organized the church in Montreal (1830), toured in almost every section of the provinces, did much to enlist British support, promote co-operation, and raise the standard of the ministry. William Fraser, a giant physically, intellectually, and spiritually, evangelized extensively in the Ottawa Valley and Bruce, and was pre-eminent as a teacher and exemplar of truth. The doctrinal sanity of Canadian Baptists is largely due to him. Daniel McPheil, "the Elijah of the Ottawa Valley," was a man of tremendous conviction, possessed with a passion for soul-winning. He probably founded more churches and saw more of his *protégés* in the ministry than any other Canadian. These two preached in Gallic as well as English. An even more commanding figure is R. A. Fyfe, a native Canadian. He was the first to put the work in Toronto on a firm basis. His chief work, however, was educational. An altogether imperial personality he has been undoubtedly the greatest organizer and maker of men in Canadian Baptist history.

Faithful Samuel Tapscott was abundant in labors; George Watson bravely planted the standard near Sarnia; colonies of Welshmen became the material for substantial churches in Claremont and Dinfield; McDormand, the impassioned orator, reached multitudes all through the West; faithful men began the work along the shores of Georgian Bay, and in the heart of the Huron district the now venerable Alexander Stewart repeated all the hardships and heroism of the most devoted pioneers.

In the older districts valuable work in extending and upbuilding was done by William Rees, a clear-headed Welshman, who told wondering Brantford that she should yet know who Baptists were and fulfilled his prophecy; George J. Ryerse, of Townsend, sagacious and true; W. H. Landon, gentle, philosophic, lover and loved of men; J. Winterbotham, who put Woodstock on the Regular basis; Dr. James Cooper, scholarly and spiritual; Dr. Robert Boyd, the sainted

sufferer, author of "The World's Hope"; and James Inglis, the vigorous editor of the "Evangelical Pioneer." In Quebec, where there were several weak Freewill churches and about twenty Calvinistic, Hibberd was an honored name; there too, Elders Gillies and Chandler, and Rev. David Marsh, of Quebec City, began their long and honorable careers.

Among others than preachers must be mentioned David Buchan, leader in the Union; Deacon Burtch, of Woodstock, who mortgaged his farm to save the college; Rowley Kilborn, first president of the permanent missionary society; and Stephen Tucker, the consecrated lumberman, who planted seven churches along the Ottawa.

The territorial progress made is indicated by the mere mention of a few of the leading places occupied. In the thirties: Osgoods, Kingston, St. Catharines, Brantford, St. Thomas; in the forties: Quebec, Brockville, Peterboro, Hamilton, London; in the fifties: Ottawa, Guelph, Stratford, Owen Sound, Leamington. The numerical progress shows a membership of about 5,000 in 1840, 7,000 in 1850, and about 15,000 in 1866.

3. *Unification.* Distance kept East and West apart for years. The progress of the country cured that. There remained three main obstacles to unification—the communion question, the ultra-independence of some churches, and general indifference to missions in others. Most of the Eastern churches started with open communion; some of them even with mixed membership. By 1840 they had all become close. At first they were ultra-independent, believing that the church existed only for its own edification and the observance of the Supper, that evangelists should be supported but that the pastor should support himself and be as one of the brethren. They looked askance at any organization beyond the local church. But in a series of remarkable revivals much new blood came in; under wise leaders they were trained to co-operation, and the Ottawa Association was formed in 1836. Out of it sprang in 1837 the Canada Baptist Missionary Society. It pushed evangelization, founded Montreal College (1838), published a paper and magazine, and received aid from the Baptist Canadian Missionary Society of Britain, through which they became acquainted with their Western brethren, Rees and Gilmour having visited England about the same time seeking assistance. They were advised to co-operate.

The Western churches, in constant touch with the American

Baptist Home Mission Society, which in 1837 assisted seven of their missionaries, had been earlier prepared for co-operation. But here too, the communion question caused difficulty. In the Baptist Missionary Society of Upper Canada (1833–1835), and the Upper Canada Baptist Mission Society that immediately succeeded it, the question was ignored and an effort was made to effect a union with the Free Baptist churches. But in 1843 the Western and Grand River Associations disfellowshiped all the "opens," and held aloof from the Canada Baptist Union which was formed that year on a broad basis and included both East and West. The Regular Baptist Union of Canada (1848), attracted "the strict" and many "moderates." Both failed. Montreal College and the Eastern Society also collapsed, after some thirteen years of noble missionary and educational service, under the guidance of the cultured Englishmen who manned the college, Doctors Davies and Cramp. So that in 1850 there was no Convention, no college, no paper, and the denomination seemed hopelessly divided.

These failures taught two lessons—that union must be on the Regular basis and that minor differences must be ignored. These lessons and the general weariness with division secured permanence for the Regular Baptist Missionary Society which was organized October, 1851. Around it gathered in succession the Educational (1858), Superannuated Ministers (1864), Foreign Missionary (1866), Church Edifice (1867), and Publication (1882). On similar lines was created in 1858 the C. B. M. Convention East, with the country east of Kingston for its field.

4. *Educational.* Many plans had been formed in the West. Montreal College had failed because it was too far from the center and never won the confidence of the close communionists. It was Doctor Fyfe who finally launched at Woodstock the college of which McMaster University is the outcome.

5. *Religio-Political.* During this period the Baptists made a notable contribution to the spread of religious liberty. Strenuous efforts had been made to fasten State-Churchism on Canada. Largely through the influence exerted by Baptists through the "Pioneer" and the "Montreal Register," the petitions of the "Union," and the splendid work of Davies, Fyfe, Cramp, Bosworth, and others, Toronto University was nationalized and the vexed questions of the clergy reserves and endowed rectories were settled on sound principles.

6. *Indian Work.* In 1842 some Baptist Indians from Lewiston, N. Y., settled on the reserve near Brantford.

Through their influence others were converted and a church of twenty-six members was organized in May. In November, though persecuted by Episcopalians, they numbered 103. The church has been supported mainly by Brantford. Its membership is now 152.

7. *French Work.* Before 1834 all evangelical work among French Canadians had been abandoned as utterly fruitless. Then from a little, persecuted, independent church in Switzerland, came Pastor Olivier, Madame Feller, and M. Roussy. About 1848, owing to changed views, the mission became Baptist. Madame Feller and M. Roussy lived to see thousands of French Protestants. The story is among the romances of missions. Feller Institute and Roussy Memorial Church at Grande Ligne are to-day the center of a growingly influential work which must be measured not simply by the number of converts, churches, schools, and missionaries, but also by the increased intelligence of the French people and their growing independence of the priesthood.

8. *German Work.* Professor Rauschenbusch, then of the American Tract Society, was invited by Mr. Schneider, of Berlin, Ontario, to come and baptize his baby boy. He happened to be studying the question of baptism and advised his friend to let the child grow up unbaptized. In 1851 he himself was baptized and shortly afterward visited Berlin and baptized Mr. and Mrs. Schneider and four others and organized a church of fourteen members. The work prospered, but much of it has been lost to Baptists for lack of competent leadership. There are in Ontario to-day twelve churches with a membership of 923.

III. THE THIRD PERIOD, 1866–1900, EXPANSION.

1. *Foreign Missions.* Heretofore contributions had been made to English and American Baptist missions. In 1866 a Canadian auxiliary to the American Baptist Missionary Union was formed and A. V. Timpany became its first missionary. John McLaurin followed in 1870. In 1873 a strong appeal was made to him at Ongole by Thomas Gabriel, a caste convert, to take up the work he had begun at Cocanada. The result was that in 1879, with the cordial concurrence of the Union, the Canadians entered upon independent work, with Doctor McLaurin as their missionary; he laid wise foundations. Timpany, glowing soul, and Craig, our veteran, joined in 1878. Timpany's death in 1885 stirred the churches deeply and large reinforcements were hurried for-

ward. Only well-equipped men and women have been sent and great blessing has been vouchsafed. There are to-day thirty missionaries, thirty churches, 4,000 members, and a noble body of native helpers trained in the village schools, the boarding schools, and the Samulcotte Seminary.

In 1897 a new mission was opened in Bolivia, by Rev. A. B. Reekie. Seven others have followed and work has begun auspiciously at Oruro and La Paz.

2. *Manitoba, Northwest, and British Columbia.* Work was begun by Rev. A. McDonald in 1873. The First Church, Winnipeg, was organized in 1875, and in 1881 a Convention, which in 1883 included ten churches with 500 members. There are to-day 4,220 members and seventy-five churches, of which eleven are German, five Scandinavian, and two Indian. This success has been due largely to the noble women's Board (organized 1885), Prairie College, conducted by Doctor Crawford (1880–1883), Brandon Academy under Professor McKee, the superintendents of missions, and the late Alexander Grant. Brandon College now belongs to the body and has started out most auspiciously.

British Columbia worked for years with the Washington Convention and was helped by the American Baptist Home Mission Society. A separate Convention was organized in 1897, which numbers now eighteen churches and 1,500 members. Both these Conventions co-operate with Ontario in foreign missions and receive help from the East for home work.

3. *Publication.* Senator McMaster's gift of $40,000 led to the formation of the Standard Publishing Company, whose directors purchased "The Canadian Baptist," which in 1859 succeeded "The Christian Messenger" (1853), and opened a book-room, the profits going to missions. This became technically, as it had been virtually, the property of the denomination under the reorganization to be mentioned.

4. *Changes in Organization.* In 1889 the Eastern and Western Conventions gave place to the Baptist Convention of Ontario and Quebec. The new differed from the old in two important respects: the old Convention meant no more than that certain district Societies met at the same place for the convenience of persons who were members of more than one. It was simply a meeting of Societies and had no officers of its own. Moreover, the Societies had a monetary basis of membership. The new Convention is on a strictly representative basis, being composed of delegates from the churches and the Associations constitutionally, but practically

from the churches only. It has its own officers and annually appoints Boards to manage the various departments of work formerly done by the Societies, viz, Home Missions, Foreign Missions, Superannuated Ministers, Church Edifice, Publication, and a Committee for Manitoba, Northwest, and British Columbia.

Women's Foreign Missionary Societies, East and West, were organized by William Timpany in 1876. They have raised since then $120,000, less than two per cent. of which has gone for home expenses.

The Women's Home Missionary Society, West, dates from 1884 and the Eastern from 1889. Their income last year was $6,700. The "Visitor" and "Link" are published monthly by the Women's Home and Foreign Societies respectively.

The first Provincial Baptist Young People's Union Convention met in 1897.

Before 1884 pastors served as secretaries of all Societies. In that year Rev. Alexander Grant was appointed superintendent of Home Missions. After five years of magnificent service this remarkable man resigned to take the Winnipeg pastorate. God called him home in 1897. His successor was the wise and devoted J. P. McEwen, whose loss we just now mourn. Under the earlier order, Dr. T. L. Dandson, the indefatigable secretary, did splendid work.

The Foreign Board followed this lead in 1888. Rev. John McLaurin, A. P. McDiarmid, and J. G. Brown have held the office and proved the wisdom of the step.

A Dominion Board of Missions was formed in 1885. Its two years' history was not encouraging, and it was not until July, 1900, that in Winnipeg the Baptists of the Dominion met in their first National Baptist Convention.

5. *Leaders.* To those already named should be added John Bates, prime mover in foreign missions; John Dempsey, laborious and wise; John Alexander, a charming personality; Joshua Denovan, rugged, original, who suffused doctrine with the charm of poetry; E. W. Dadson, incarnation of righteousness and goodness; John H. Castle, sagacious as he was attractive and generous; D. A. McGregor, keen-minded and gentle-souled; and to mention only one among the living, W. K. Anderson, whose lingering presence is a heavenly benediction,—these as pastors and preachers. Among others must be named T. S. Shenstone and William Craig, Sr., faithful friends of foreign missions, as Benjamin Bell and Thomas Lailey were of home missions; J. E. Wells,

professor and editor, our most finished publicist; Theodore H. Rand, poet, educationist, iron-willed and inspiring, and William McMaster, whose gifts of over $1,200,000 endowed the Publication Board, the Home Mission Superintendency, and McMaster University. Leaders in education exclusively will be found in the article devoted to that work.

6. *Progress.* The 15,000 of 1866 have grown to over 44,000, representing 464 churches. The Home Mission Board last year employed 104 regular missionaries and fifty-three students. The forward movement to mark the century aimed at $150,000 for missions. In 1900 home missions received $22,460; foreign missions, $35,783; Grande Ligne, $10,000; the Northwest nearly $10,000, and other objects, $2,000. McMaster, Grande Ligne, and Brandon sought $40,000 each for buildings. Our share of all (about $80,000) is nearly all pledged. Our educational history is given by another.

7. *Conclusion.* Canadian Baptists have had good schooling. Moderately conservative in theology, they are putting emphasis on the gospel of grace, the power of the Spirit for service, and the necessity of a Christlike life in church and home, in business and society. They are facing bravely the great responsibilities which the rapid development of the country is thrusting upon them, and hope by God's blessing to strengthen the kingdom of God in Canada and make some worthy contribution to its spread throughout the world.

J. H. Farmer.

PART II

THE MARITIME PROVINCES

I. FROM 1752 TO 1809.

The history of the Baptists of the Maritime Provinces begins with the coming of German immigrants to Halifax in 1752, and with the coming to Nova Scotia of New England people in 1760, to settle the lands made vacant by the expulsion of the French in 1755. The first Baptist of the Maritime Provinces, as far as is known, was a man named Andres, who came from Holland, and as early as 1752, was settled in Lunenburg. The first New England Baptist to settle in

Nova Scotia was Rev. Ebenezer Moulton, who moved from Brimfield, Mass., to Yarmouth, in 1761, and was residing in Yarmouth as late as 1770. In 1763 he visited Horton and Cornwallis, where his preaching resulted in a revival of religion. In the same year he organized, at Horton, a church composed of Baptists and Congregationalists.

In 1763 Rev. Nathan Mason, another New England Baptist, organized a church of thirteen members at Swansea, Mass., and emigrated with it to Sackville, New Brunswick, where he remained with his church for eight years. In that period it increased to about sixty members. Mr. Mason and the greater part of those who came with him returned to New England in 1771. When Joseph Crandall visited Sackville in 1778 he found only one or two persons who had been immersed. About 1763 Rev. John Sutton visited Newport, N. S., where he immersed Daniel Dimock, who before coming, in 1760, from Connecticut to Nova Scotia, held Baptist views. Among the immigrants from New England to Horton and Cornwallis in 1761 was a number of Baptists. The first church was formed at Horton (now the Wolfville Baptist Church) on October 29, 1778. It was organized by Nicholas Pierson, who had been a local Baptist preacher in England, and was composed of ten persons, who are by some called "the fathers and founders of the Baptist denomination in the Maritime Provinces."

At its organization what is called close communion was agreed upon as the doctrine and practice of the church, but in 1780 it was resolved "that the Congregational brethren who are sound in the faith be invited to sit down with us at the Lord's table occasionally, and that the mode of baptism is no bar to communion." With the organization of the Horton Church, Baptists of the Maritime Provinces entered upon an independent existence, and thenceforth contended for the faith with increasing zeal and devotion.

Rev. Nicholas Pierson, the first pastor, retired from office in 1791 and moved to Hopewell, N. B. His successor was Rev. Theodore Seth Harding, who ministered to the church from June, 1795, to his death in 1855. His ministry was fruitful in great blessings to his church and the denomination. When he began his pastorate his was the only Baptist church in these provinces except the small church in Halifax; when he died the denomination numbered 200 churches. When his ministry began the Baptists probably had less than a hundred members; when his ministry closed they numbered not less than 18,000 communicants.

Rev. Thomas Handley Chipman was immersed at Horton by Mr. Pierson in 1779, and soon began his ministry, which proved to be very successful. He was the first of the New Light preachers to be immersed; Rev. Joseph Dinwek, converted at Newport in 1785 and baptized at Horton in 1787, was the second, and James Manning, immersed by Rev. Thomas Handley Chipman, was the third. Thus Baptist sentiment increased and many laymen followed the example of the ministers.

David George, who was born a slave in Virginia about 1742, came from the Southern States, with many other people of color and a large number of whites, to Halifax in 1782. He preached at Preston and baptized a few converts. At Shelburne he baptized converts and organized a church of six members. In 1798 Joseph Crandall held revival services at Sackville, N. B., where, on October 4, 1799, a church of about twenty members was organized, of which Mr. Crandall was ordained pastor, October 8, 1799.

During the year 1800 Mr. Crandall preached at Norton, Belleisle, Waterborough, Kingsclear, Woodstock, and many other places in New Brunswick, his meetings resulting in numerous conversions. At Waterborough, Elijah Estabrooks, minister of the Congregationalists of the place, was baptized, and his example was followed by many of his people. The Waterborough Baptist Church was organized in 1800.

From April, 1798, to June, 1799, revivals occurred at various places between Horton and Yarmouth. Harris Harding, who became one of the fathers of the denomination, was baptized by Rev. James Manning in August, 1799.

Thus by the immersion of New Light ministers and of many others, during the revivals that were constantly occurring, the number of Baptists was largely increased. Their common desires and interests soon led them to unite for mutual help and the advancement of their principles. And so it came to pass that the Association of the Baptist churches of Nova Scotia and New Brunswick was organized at a meeting in Granville, in June, 1800. It was composed of representatives of six churches, among whom were six ministers. The churches at this time included Baptists and Congregationalists and mixed communion continued to be practised until 1809.

The faith and order of the Association were to be the same as in the Confession of Faith adopted by upward of one hundred congregations in Great Britain in the year 1687, and adopted by the Association of Philadelphia in 1742.

From the first, Baptists met with bitter opposition from members of other bodies whose doctrines and practices were necessarily assailed by Baptist teaching. Their preaching of the cross, with the related doctrines of human depravity, of the necessity of regeneration by the Holy Spirit, of justification by faith, and of sanctification by the Spirit, gave constant offense to those who held the baptismal regeneration view and kindred ideas. The ministers, by their zeal and faithfulness in self-sacrificing labors, witnessed a good confession of Jesus Christ. They "went everywhere preaching the word"; they labored night and day to extend the knowledge of Christ; they counted it joy to suffer for Christ's sake. And while death wrought in them, life increased among the people; for a considerable multitude became obedient to the faith.

II. FROM 1809 TO 1846.

The early years of the nineteenth century witnessed steady increase of the body in numbers and power. In 1810, when the Association met at Sackville, N. B., fourteen churches reported, having an aggregate membership of 924. In 1821 the membership had reached 1827, nearly twice what it was eleven years before. In 1821 the Association was divided, the churches in Nova Scotia uniting in the Nova Scotia Association and those of New Brunswick in the New Brunswick Association.

This change of organization showed the growth and confidence of the body, and it also no doubt promoted the denomination's interests. The New Brunswick Association was composed of the following churches: Germain Street, St. John, Rev. Richard Scott, pastor; Sackville, Salisbury, Rev. Joseph Crandall, pastor; Waterborough, Prince William, Rev. L. Hammond, pastor; Wakefield, Keswick, Fredericton, Rev. T. S. Harding, pastor; St. Mary's, Stellarton, Norton, Rev. Francis Pickle, pastor; Miramichi, Hopewell, Rev. Nathan Cleaveland, pastor. This Association was composed of six ministers, thirteen churches, and 506 members. It was organized in July, 1822, at St. John.

The years 1827 and 1828 are memorable in the history of Maritime Baptists; for in 1827 Granville Street Church, Halifax, was organized, and in 1828 the Association decided to enter upon the work of denominational education. As the Baptist body in these Provinces owed its existence to the evangelical preaching of Henry Alline and others, so the new impulse received by the organization of Granville Street Church, where there was received a number of devoted, edu-

cated men who became leaders in the denomination's undertakings, was due to the evangelical preaching of the Rev. T. Twining, curate of St. Paul's Church, Halifax, under whose ministry a number of persons were converted. Bishop Inglis, then rector of St. Paul's, was strongly opposed to evangelical preaching, and secured the dismissal of Mr. Twining from the curacy. Thereupon a large portion of the congregation withdrew, and with Mr. Twining as leader, established separate services, and built a meeting-house. The seceders were unable, however, to retain their connection with the Church of England, as they had hoped, and the greater part returned to St. Paul's. But a number had become convinced of the correctness of Baptist doctrine and united to form the Granville Street Church, which was organized by Professor Irah Chase, of Newton Theological Institution, September 27, 1827. Alexis Caswell was the first pastor. The formation of this church brought into the Baptist body a number of men of culture and high standing, among whom were James W. Johnstone, E. A. Crawley, J. W. Nutting, Lewis Johnston, M. D., and others. The membership of the churches was 1,711, which, by the addition of the Yarmouth Church next year, was increased to 2,055. At the same date (1827) there were fifteen ministers in New Brunswick, and the aggregate membership was 1,374, while the total membership in both Provinces was 3,429.

At the meeting of the Nova Scotia Association of 1828, held at Horton, there was a full discussion of the educational needs of the body and a decision was reached to undertake the establishment of a literary and theological institution. As this department of the denomination's work has been made the subject of another sketch in this volume nothing further need be said of it here.

From 1828 to 1846 the denomination made continuous progress in numbers and influence. The growth of Horton Academy and Acadia College had inspired additional confidence and new enthusiasm. The need of co-operation was seen, and in 1846 the Baptist Convention of Nova Scotia, New Brunswick, and Prince Edward Island was organized.

III. FROM 1846 TO 1900.

When the Convention was formed the membership of the three provinces was 14,177. The Associations had always co-operated in matters affecting the general interest of the churches, but the organization of the Convention added greatly to the unity and strength of the denomination. The

objects of the Convention were, "to advance the interests of the Baptist denomination and of the cause of God generally; to maintain the religious and charitable institutions" of the body.

Acadia College became the college of the Convention, and so of all the provinces; foreign missions occupied more of the mind and heart of the people when the Convention took up the work, and home missions at a later period passed from control of the smaller societies and Boards into the management of the general body. The churches increased in numbers and other elements of strength.

In 1900 Nova Scotia had 197 churches having an aggregate membership of 30,008; New Brunswick had 171 churches, with a membership of 19,223; and Prince Edward Island twenty-seven churches, with a total membership of 2,159.

In 1850 the denomination in the Maritime Provinces had 15,564 members; in 1860 it had 145 ordained ministers, 248 churches, and 20,760 members; in 1870 there were 155 ministers, 303 churches, and 27,981 members; in 1880 the number of ministers was 194, the number of churches 344, the membership 38,794; in 1890 there were 217 ministers, 389 churches, and 41,808 members; in 1900 the number of ministers was 250, the number of churches 411, and the membership 51,390.

In 1846 the Baptists had one communicant for about thirty-four of the population; in 1894 (when the examination was made for the Jubilee meeting of the Convention in 1895) they had one communicant for about every nineteen of the people. While the population between 1846 and 1894 increased about eighty per cent., the Baptist membership increased about 218 per cent., or more than two and one half times as fast.

With the increase of the churches it became necessary to divide the Associations. In 1850 it was decided to divide the Nova Scotia Association into three Associations, to be known as the Western, Central, and Eastern Associations, and these three Associations were organized in 1851. The old Nova Scotia Association did a great work. It gave birth to home and foreign missions, to educational institutions, to Sabbath-school organizations, and to agencies designed to promote the revision and circulation of the sacred Scriptures.

The New Brunswick Association, organized in 1821, continued its work of fostering home and foreign missions and educational enterprises until 1847, when it was divided into two Associations, the Eastern and the Western. In 1880

the churches were grouped into three Associations, known as the Western, Southern, and Eastern. In 1868 the churches of Prince Edward Island, which had hitherto been connected with the Eastern Association of Nova Scotia, united to form the Prince Edward Island Association.

The foregoing statements will, it is believed, furnish a brief outline of the history of the Baptists of the Maritime Provinces as far as their life appears in their organizations. But to write, even in part, an account of the inner life of the body, its struggles and triumphs, to describe the opposition and difficulties it encountered, would require more space than can be allowed to this sketch. Some features of the history, however, may be briefly noted:

1. The denomination has had its own personality and retained its characteristic qualities through all the changes incident to growth. The unfolding of its life has not destroyed its identity, its progress has not interfered with its stability. The characteristics of a religious body are its message, its ideals, its spirit, and the strength of its personality. Its power is largely determined by its message and the power of its personality. And the message sought to be given, and the declaring of which has brought power to Maritime Baptists, has remained essentially the same through its history.

2. The personal experience, the high moral character of the ministers, and the depth and clearness of their religious conviction gave power to their ministry that enemies could not resist. There is no explanation of their success, except that God was with them. The ministers whose names have been recorded in the foregoing sketch, and many others whose names do not appear, were men who bore the signature and stamp of the Most High. The entire denomination has been a Home Missionary Society, the ministers and laymen co-operating in evangelistic effort.

3. The Spirit of Christ that was in the disciples was manifested in their desire for conversion of the heathen. In 1814, at the Association held at Chester, "a contribution was made for the poor heathen." It amounted to $34.60. This may be regarded as the commencement of our foreign missionary enterprise. In 1845 Rev. R. E. Burpee and wife, the first foreign missionaries of Maritime Baptists, arrived at Mergui and began work. After contributing for many years to the American Baptist Missionary Union, it was decided to undertake an independent mission, and in 1873 three brethren and their wives, and another lady missionary, were sent to Burma. In 1875 they moved to India and began the work among the

Telugus, which has continued to the present. In 1900 our missionaries in India numbered fifteen, and five others were on furlough. There are seven churches, with 314 members, connected with the mission. The receipts for the year were $20,844.59.

The late S. T. Rand, D. D., for many years labored among the Indians of the Maritime Provinces, translated large portions of the Scriptures into the Micmac language, and prepared the way for the evangelization of this long-neglected people.

4. The churches have been scattered over a wide area; and especially in the early years of the denomination's history traveling was difficult, so that the brethren could seldom meet one another. But they were one in spirit and in doctrine and united, in face of opposition from without, in the greatest and most unifying of all service, the extension of the gospel of Christ. The denominational spirit was fostered and the unity of the body promoted by the denominational press.

In 1827, when the Baptists had only 2,694 members, they began the publication, at Halifax, of the "Baptist Missionary Magazine." In 1837 this magazine was merged in the "Christian Messenger," which in 1885 was united with the "Christian Visitor" to form the present denominational organ, "The Messenger and Visitor." The "Christian Visitor," the organ of New Brunswick Baptists, was published at St. John from 1847 to 1885.

The Maritime religious newspapers were founded at the following dates: "The Baptist Missionary Magazine," 1827; "The Christian Messenger," 1837; "The Christian Visitor," 1847; "The Presbyterian Witness," 1848; "The Wesleyan," 1849; "The Religious Intelligencer" (organ of the Free Baptists), 1854; "The Messenger and Visitor," 1885.

5. The Baptists have been forward in advocacy of temperance and all the moral and religious movements of the land in which they live. This fact has added to their power and has won for them the respect of the people at large.

While recognizing the incompleteness of their service they have reason for gratitude that, under God, they have accomplished so much.

The historical statements in the foregoing sketch have been taken, for the most part, from the forthcoming "History of Maritime Baptists," by E. M. Saunders, D. D., and from "The History of the Baptists," by I. E. Bill, D. D.

E. M. KEIRSTEAD.

XII

TWO GENERATIONS OF BAPTISTS IN AUSTRALASIA

I. THE BACKGROUND.

AUSTRALIA, Tasmania, and New Zealand are about the size of the United States, more than twenty-five times the size of the United Kingdom, and three-quarters the size of Europe. New Zealand has its population of 800,000 fairly distributed, but in Australia the people are found around the margin of a waterless continent, chiefly in the southeast, so that, all told, there are but 4,000,000, as many as in Scotland or London or Illinois, and fewer than in Canada.

Speaking broadly, the population is homogeneous, and in its religious relations is closely allied to Great Britain, whence the leading ministers of all churches are still drawn, though the newer policy of the country is checking this tide. The position of Baptists in this newest world is thus affected by their position in England as "Dissenters and Nonconformists," which phrase may still be heard, despite its inapplicability in lands where all churches are free and none are controlled or endowed by the State.

II. TASMANIA.

This pleasant island, with a population of 180,000 scattered over 25,000 square miles, presents singular difficulties for Christian work. There are two historic centers, at Hobart and Launceston, with nearly a century's history.

In 1834 Rev. H. Dowling came from England for missionary work and allied himself with the thirty-four Baptists then known in the island. A church of Strict Baptists was founded in 1835 at Hobart, which presently changed to an open communion basis, and within two years became nearly extinct. It rallied in 1859, but dissolved after thirteen years owing to "Disciple" preaching, and an attempt to revive it failed. The second church was formed at Launceston, in 1836, of the Strict Baptist type, and still survives, though not in touch with any other.

In 1862 a new departure was made by single individuals building and partially endowing churches. The Gibsons, of Perth, kept up this policy, and so between 1880 and 1890 ten churches of a new type arose in the north, for which ministers were brought from Spurgeon's college.

An act of incorporation empowered a Union to take possession of property belonging to dead or dying churches. The Union was also granted some control over the settlement of pastors, with a claim on them to travel and evangelize. Model by-laws for each church and an unalterable schedule of doctrines were appended to the act, and an appeal was allowed to lie to the Union in cases of church discipline. Already, however, defects have disclosed themselves in the plan so that the Union must soon apply to the State for a new act.

III. NEW SOUTH WALES.

A century ago this, the senior Colony, was peopled by some 5,000 Englishmen under the arbitrary rule of a naval captain. With the close of the Napoleonic wars farmers settled beyond the eastern ranges, but it was the European political movements of 1830 that aroused a corresponding desire for local self-help. Forthwith the Baptists of Sydney drew together and appealed "home" to the English Baptist Missionary Society for a minister. Rev. J. Saunders was sent, and early in 1836 the first church was formed at Bathurst Street on open communion lines. Indeed, at first it was even mixed in membership, with three Baptists and three Independents, besides the pastor.

For long this was the only, or the only important church. But when, about 1854, the stream of free immigrants increased and responsible government was attained, the conditions of Baptist progress were present. Within twelve years there were six other churches near Sydney, five near Newcastle, and four others inland. Stirred in 1868 by the great strides of younger colonies, the newer churches, led by Revs. F. Hibberd and Allan W. Webb, strove to unite all Baptists for aggressive work. Within two years the older churches fell into line, but some hyper-Calvinists held aloof and in 1872 founded the Particular Baptist Association of Australia.

The Union promptly led an attack on the State endowment of denominational schools, and has ever been forward in opposing such relics of the European system. Something was also done toward guiding the studies of young ministers and home missionaries, or aspirants to these posts. Within five years a newspaper was issued, and a short-lived evangel-

ist society gave place to foreign and home missionary societies, with their many auxiliaries. As a result more than eighteen churches have been originated by the Union.

Work outside of Sydney is difficult, as there are only eight people on the average to three square miles in the country, and as ten towns here include 100,000, the country proper is very thinly populated. However, a volunteer traveling agent supplied with literature is doing good work. A third of the population clings around the beautiful harbor of Sydney, and suburban extension has not quite kept pace with the waning of the mother church, which now remains the oldest in Australasia. The great mining center of Broken Hill is practically attached to South Australia, and the Baptist churches there belong to the South Australia Baptist Union.

IV. SOUTH AUSTRALIA.

The huge province of South Australia received its first settlers in 1836 under the auspices of a chartered company. Two years later we hear of some Baptists rallying together led by the father of Alexander McLaren, of Manchester. They founded a church on the close communion principle, but from the first this matter was a cause of quarrel and division more than of union. Open communion Calvinists soon gathered, and from them presently seceded the North Adelaide Church.

Their first pastor, Rev. G. Stonehouse, between 1848 and 1869 helped many little churches to gather in the country districts, and lived into a new era of consolidation and deliberate extension. But all through these twenty years there was much confusion as to the application of the term "Baptist." On the one hand, all who practised immersion recognized a certain kinship, though terming themselves "Disciples of Christ" or "Christians"; on the other, the Congregationalists often claimed Baptists as a junior branch.

In 1860 a new departure was decided on; Mr. Mead, a young London graduate, was brought out, a new church formed, and a grand pile of buildings erected on a main thoroughfare of Adelaide. The leading preachers of Australia, both Baptists, were brought from Melbourne to inaugurate the new movement.

The initiative of Victoria was followed by establishing an Association, into which a vain attempt was made to comprehend all immersionist churches. At this time there were three Baptist churches in Adelaide, two others within a few miles, and seventeen others dotted about the south of the

province—all that is really occupied even yet by a white population.

Mr. Mead soon revealed himself to be a leader of the first order; the churches were consolidated, a monthly newspaper was printed, and an aggressive policy was adopted in the press and on the platform. As the towns grew or new districts were opened, Baptist churches were planted. Funds were gathered for building and other purposes, and an interest created in Indian missions that demands separate notice.

As the century closes it leaves Baptist communicants more numerous than even those of the Church of England within the province, and stronger in proportion than in any other part of Australasia. But all the churches are of mixed membership, and several members are not baptized, estimates varying from five to twenty-five per cent. Most of the ministers are locally trained, and many of them may almost be said to preach Christian socialism or other doctrines of applied Christianity.

V. VICTORIA.

Baptists in Victoria began assembling in 1839, but the different types could not readily amalgamate in one church. A few united in a suburb of Melbourne and founded a "Rehoboth," named after a Sydney church, whence their pastor had just come. This first church in Victoria became extinct in 1868.

The second was an open communion church, gathered under Rev. J. Ham, who spent 1843–1848 building up this cause. Soon after his leaving for Sydney the brethren divided and another strong church arose. Before long Revs. James Taylor and Isaac New lifted these two into the front rank. With the outbreak of the gold fever, churches were planted in the new centers and Mr. Taylor began training men to develop them.

Baptists in the old country were entering on a new era with the preaching of Spurgeon and the enterprise of Morton Peto. The visit of Doctor Binney to Australasia roused a like enthusiasm here, and in 1862 an Association was formed which rapidly attracted most of the Baptist churches within the Colony. Within ten years many new churches were founded, an Itinerant Preachers' Society helping somewhat; Hindu preachers were set to work in Bengal; a Home Mission saw to the frontiers of Victoria; and the education of candidates for the ministry was attended to by Rev. James Martin, B. A., jointly with the Congregationalists.

Unfortunately, this display of central energy, however natural a consequence of the methods in vogue for politics, seems to have weakened the fibre of local Baptists, and the spontaneous formation of churches almost ceased. The establishment of the "Victorian Freeman" did much to educate and consolidate the denomination, but the standing of Baptists relative to other bodies seems to have grown worse.

The stagnation ended when one or two wealthy and enterprising business men roused the Union to celebrate the jubilee of the Colony by raising a quarter of a million dollars to found a theological seminary, to aid in erecting churches and schools, to supplement pastors' stipends, and to pension aged ministers. William McLean, Rev. S. Chapman, and others, carried this through, and McLaren, of Manchester, was brought out at its completion to inspire the community.

Other able laymen have guided the new movements, and, despite the financial disasters of the Colony, extension has gone on steadily. The Home Mission maintains services at one hundred stations by the agency of twenty-one missionaries, with such success that two or three weak churches have desired inclusion in the circuit system. The mission is now beginning to occupy some of the larger towns where local Baptists have not been energetic enough to act for themselves. Absolutely, though not relatively, Victoria is the stronghold of Baptists in Australasia, and Melbourne has the largest church south of the equator.

VI. NEW ZEALAND.

Dutch Baptists did nothing in this Colony discovered by their countrymen. Christianity was introduced to the Maoris in 1814, British colonists began arriving in 1839 and brought their flag and their creeds with them. The early settlements were by members of the Free Church of Scotland and of the Church of England.

Baptist only drew together in 1851, just before the islands obtained responsible government. Rev. D. Dolamore founded the first church at Nelson; the second, at Auckland, dates from the majority of the Colony, in 1852. For a while each church strengthened its stakes, the latter especially thriving under Revs. Allan W. Webb and Thomas Spurgeon, till it lengthened its cords over the districts around.

When the Baptist wave reached these shores, in 1863, the Scotch provincial capital was touched, and the Baptist church of Dunedin started on its prosperous course. Next year another was planted in the Episcopal center of Christ Church.

More and more coast towns were thus occupied, and when in 1876 the provincial system of government was abolished, Wellington, the colonial capital, saw its Baptists draw together.

All social life on the islands is on the seaboard, and communication has long been difficult; but in 1883 a Union was formed, and within four years the churches had joined for foreign missions and for training theological students.

New Zealand and South Australia are remarkable for their paternal public spirit; the Baptists of these Colonies have lived up to this reputation in many ways, including the establishment of annuity schemes for aged ministers and missionaries. Although New Zealand is geographically and politically somewhat aloof from Australia, Baptists, both of pew and pulpit, freely migrate across the waters.

VII. QUEENSLAND.

With the arrival of picked God-fearing people at Moreton Bay, in 1849, we find Baptists in a union church, whose first pastor was a Baptist. They drew off in 1855, and three years later obtained a minister from home by the mediation of the Baptist Missionary Society. Rev. B. G. Wilson labored for twenty years and promoted the formation of many other churches, some being close communion. His last act was to join in establishing an Association which has since gathered in practically all the Baptist churches, including some of German nationality and speech. Rev. W. Poole founded a newspaper in 1880 which, by its excellence and cheapness, does much to link the churches together. This is very necessary when a dozen are dotted around a coast of 2,500 miles, and the towns are not joined by one railway system.

VIII. WEST AUSTRALIA.

The first church was formed in West Australia, in 1894, at Fremantle, by an accountant from Victoria, and half a dozen more were founded within four years, served by young ministers trained in the east, or by business men. Like Queensland this Colony offers splendid opportunities for mission work, both among the aborigines and the white settlers. With the Rev. A. S. Wilson as leader, buildings are rising and home mission districts are being organized under the auspices of the Union.

IX. BENGAL MISSIONS.

Until 1864 there were really only four centers of Baptist work on the continent, at Sydney, Adelaide, Melbourne, and

Brisbane; and the only communication was by broken voyages over 2,000 miles of stormy ocean. Mutual help was rare, and each of the older Colonies wrought out its own schemes for itself. But missionary work has ever been a passion with Baptists, and immigrants from England could not forget the work of Carey in Bengal. This cause elicited the first signs of co-operation in Australasia.

A new line was struck out in the formation of societies which from the first were independent of the British Society, but have worked side by side with it. The same method was chosen immediately afterward by the Baptists of the other great group of British Colonies in Canada. For a time indeed the older work was subsidized by South Australians and Victorians, but the British Society has gradually relinquished to Australasian care a number of districts in East Bengal, 200 miles northeast of Calcutta. Six English missionaries have visited Australia and counseled the young societies, or have superintended the work on the field; while Rev. John Gregson, one of Havelock's chaplains, was one of the first colonial secretaries.

In 1882 the first Australian ladies went out for zenana work, and Miss Arnold, on returning, visited throughout Australasia and roused a new enthusiasm. In 1887 men began to follow, and to-day there are thirty-six Australasians in ten centers, who meet yearly in convention; teachers are trained for village schools and an orphanage and hospital have been raised at joint expense.

From the hill tribe of Garos, evangelized by the Americans, some ten thousand have come down to a malarious belt of plain. Among these the Victorians have won 500 converts in five years, who show some signs of forming a self-supporting union and undertaking aggressive work. Progress among the three million Hindus and five million Mohammedans is much slower, but is to be plainly discerned.

The Rev. A. North, who with Mr. Driver has done so much for the cause in New Zealand, has now gone to Calcutta and will act as agent for the societies. The Rev. Silas Mead, who raised the banner in Australia, and for thirty years upheld it, is now head of Harley House, in London, training missionaries. Other veteran leaders are the Revs. F. Hibberd and Allan W. Webb.

X. EDUCATION.

The governments of Australasia aim at a rigidly secular universal free education controlled by the State; no schools

or colleges that impart religious instruction are aided with public money ; no universities are chartered except those of the State, which are forbidden to grant divinity degrees, and offer no instruction in theology.

Baptists have not grappled with the situation. The Roman, Anglican, Presbyterian, and Methodist churches, which claim six-sevenths of the population, maintain schools and colleges to supply the deficiency from their points of view, but Baptists are too few in any one Colony. So the children of Baptists mostly go to the State schools, where perhaps a voluntary Scripture lesson may be given one hour a week in play hours. A few go to private schools or the proprietary schools and colleges of the four great churches. The very few who push on to the universities may attend the Presbyterian or Methodist colleges affiliated. There is no denominational love of learning ; except for professional men and ministers, it is doubtful if twenty Baptists born in Australasia have enjoyed a university education. Matters are very different in avowedly religious education ; in America eight members of Baptist churches send three children to Sunday-school, in Australasia they send twelve.

Ministers are still brought from England for all denominations. Perhaps half of the Baptist pastors come thus from home, and a sixth more are converts from other bodies. But the training of colonial ministers has been pursued in four centers, and dates back nearly to 1850. For the last ten years the Baptist College of Victoria, with an endowment of $125,000, has been at work, and its alumni are now laboring in each of the seven Colonies.

XI. PUBLIC LIFE.

Baptists have generally declined any gift from the State. One of the Victorian pioneers was the Rev. David Rees, who in England had been largely instrumental in stopping the annual grants of public money to the State Church. This policy he urged vehemently in the Colonies. In a few cases, where free land-grants were made for all sorts of public purposes, allotments have been accepted for all church buildings, but in most of these cases such acceptance was censured ; and never has any measure of public control been conceded.

Baptists have been forward in the fight for religious equality, and America cannot show a more complete triumph than has been won here. The new Federal Constitution prohibits all religious legislation by the Commonwealth Parliament.

On the other hand, Baptists are good citizens, obeying,

making, administering, and interpreting the law. Never has any need arisen for Baptist chaplains in jails or refuges for the destitute. In a country where political life is pure, some of the prominent and most trusted members of Parliament and ministers of the crown are Baptists, and the highest posts of the permanent civil and military services are adorned by members of our churches.

XII. RELATION TO OTHER CHURCHES.

Of a thousand Australasians, sixteen would return themselves in the census as Baptists, and four of these would be actual members. There is a total of only 20,000 on the rolls, with 170 ministers and missionaries, not ten of whom have been through a university, and forty of whom have not even studied at a seminary. The contrast with other churches is glaring, and the comparative independence of our churches lessens their weight still further.

Yet on the other hand, Baptists lead in the ratio of communicants to mere census adherents and in the rate of increase. And in everything relating to evangelistic effort, whether among the heathen, in the Colonies, or in single towns, they exercise an influence out of all proportion to numbers.

Amicable relations are entertained with the great Presbyterian and Methodist Churches, and joint councils are often held with them and the Congregationalists.

XIII. CO-OPERATION AMONG BAPTISTS.

Many causes have kept Baptists asunder. Besides small numbers and great distances, there were many types of doctrines, and tolerance grew but slowly. To-day there are about a dozen Particular Baptist churches in an Association of their own, with a highly Calvinistic and Anti-Mission declaration of doctrine. They have seven pastors, and their last annual meetings were attended and witnessed by fourteen men and twenty-one women. There are several thousand "Disciples," with whom Baptists hold no fellowship; there are no General, Free-will, Seventh-day, or Unitarian Baptists.

The immense majority are grouped in seven Unions. The tendency is strong to incorporate these or their subsidiary agencies, and this leads to the adoption of doctrinal bases. Orthodox as these are, an Englishman is surprised at the exaltation of any standard except the New Testament, however subordinate it professes to be. An American will be

equally surprised to learn that nearly all the churches are open communion, and, in South Australia, of mixed membership. He will not, then, be surprised to hear that a few pastors do not care to preach baptism.

Fortunately, there are many signs that the danger is recognized, especially by the laymen. The prospect of a vigorous debate and possible disruption on this matter need not appall, if it leads to a sturdier spirit that will compel respect for its adhesion to principle. The Unions are linked to some extent by a fortnightly newspaper circulating in four Colonies, by a regular interchange of delegates, and by a common interest in the foreign work.

XIV. PAST AND FUTURE.

Reviewing the sixty-four years during which Baptists have been in these southern lands, we see that there has been no racial or political obstacle to progress, and that the influence of a State Church has been only social and slight. On the other hand, there has been no conflict or persecution such as hardened early Baptists in Holland, England, and New England, nor any such mighty revival as under Whitefield created and refreshed Baptist churches in England and America.

Two hindrances exist to Baptist progress. The whole political trend is to State socialism, concentration of all initiative and power in the executive. Therefore the churches are prone to expect the Unions to do everything for them, and to forget the New Testament principles of self-help, to which the Divine blessing is pledged. The same lax grasp of Baptist principle has also led, most inconsistently, to a want of loyalty, so that many undenominational institutions, especially missions, draw large supplies of candidates and money, to the detriment of purely Baptist work. Should these hindrances be removed, most of the outward conditions are present which might enable the Baptist churches of the Commonwealth to grow and spread as those in the sister dominion have done.

Valuable statistics bearing on this chapter will be found on page 460, Appendix B.

W. T. WHITLEY.

XIII

SKETCH OF THE COLORED BAPTISTS OF THE UNITED STATES

THE story of the progress of the colored Baptists as a separate people is one not of a century, but of a generation, and yet we must needs take a look back of the Civil War, which lies at its beginning.

The first colored Baptist church in America was organized in the city of Savannah, Ga., on the twentieth of January, 1788. Andrew Bryan, a slave, was converted under the preaching of a Negro minister, George Leile, by name, and was by him baptized in the Savannah River, with several other converts, in the year 1783. Shortly after his baptism, Bryan began to exhort his brethren, and soon developed such gifts as a preacher that he attracted the attention of his master and some others and was encouraged to continue and to hold regular meetings for the slaves. Conversions followed the preaching of the word, and in 1788, when Rev. Abraham Marshall, one of the noblest pioneer white Baptist ministers of Georgia, visited Savannah, he found a little band of believers. Forty-five were ready for baptism. These were baptized, a church was organized, and Andrew Bryan was ordained to the ministry and constituted the first pastor of the infant church, a position which he held for twenty-four years, until removed by death, in 1812. Two churches in Savannah now claim to be the original first church, and from each party to the controversy a history of the church has issued, setting forth its claims to the succession. We may not attempt to judge between these contestants, but what is certain is, that up to 1832 the church continued a united and vital body, and in one organization or the other has continued till the present day.

During the *régime* of slavery, while the great mass of colored Baptists were members of the white churches, many churches of wholly colored membership were organized, especially in the large cities. Of these churches this Savannah church was one of the few of which traces can be found at the begin-

ning of the century and may be taken as a type of the class. The membership was almost wholly slave, and it was only when they had "passes," or tickets of permission from their masters, that the members could attend public services. It was not legal for slaves to hold property in their own right, and, therefore, whatever property these churches acquired was vested in white trustees for their use and benefit. The ministers of the churches, while enjoying full rights of pastors within the church, had no civil privileges. Marriages were solemnized by them, but there being no civil recognition of marriage among slaves there was no civil recognition of the right of colored ministers to perform the marriage ceremony. In all other regards these churches were similar to Baptist churches in general. In all matters pertaining to church government and discipline they were free and independent. These churches were admitted to Associations on equal terms with the white churches and their pastors received full recognition among their white brethren, being sometimes appointed to preach at Associational gatherings.

The independent colored churches sometimes enjoyed the ministrations of white pastors. The First Colored Church, of Richmond, similar in character to the Savannah church, though of much later date, is an example. So eminent a man as Dr. Robert Ryland, first president of Richmond College, was for twenty-five years pastor of this church, laboring for it with great earnestness and baptizing into its fellowship during that period over 3,800 persons.

Only a step removed from the independent churches were what were sometimes called colored branches of white churches. In these churches, nominally one, there were really two organizations. The colored branch had its own organization and officers and acted freely in the reception and discipline of members, subject to the approval of the white body, which was almost never withheld. It held its own meetings for worship, generally on Sunday afternoons, in the church building where the white portion had worshiped in the morning. A type of this class of church is found in the First Church of Montgomery, Ala. This church had at the close of the war a membership of 900, two-thirds of whom were Negroes.

By far the greater number of colored Baptists were members of white churches. Separate seats were provided for them, generally in the galleries, sometimes in the body of the church. White and colored members joined in the observance of the Lord's Supper, the colored portion of the church

being served after the whites. In some of the large churches separate services were held for the colored members, conducted by the white pastor.

It has already been said that colored churches were received into the Associations on equal terms with the white. It sometimes happened that a Negro pastor, by his Christian character, his grasp of divine truth, and his power as a preacher would engage the attention and secure favorable recognition of an Association. Such a man was Cæsar McLemore, of the Alabama Association. The Association was so impressed with this man's usefulness as a preacher that they purchased him from his master for $625, that he might be free to give his whole time to religious work. The laws of Alabama did not permit the freeing of a slave in this way, and so we have the interesting spectacle of a Baptist Association as a slaveholder. A committee of three members was appointed to direct Mr. McLemore's efforts and he became a missionary to the colored people on the plantations within the bounds of the Association. Similar cases are reported from other States, the Negro preacher being sometimes purchased and sometimes hired by the Association and set apart for the work of the gospel ministry.

The Negro ministers of the old *régime* were really a remarkable class of men. The regular minister was usually a man who by force of character, piety, and gifts, commanded the recognition of the white leaders. Of education, in the ordinary sense, he had none. A deed made by Rev. Andrew Bryan, conveying a certain lot of ground in Savannah, Ga., to the First African Church, bears the signature, "Andrew Bryan," attested by "his mark." It would be erroneous, however, to speak of these men as uninstructed. Classes for the instruction of colored pastors were sometimes formed by prominent white pastors. Dr. Sylvanus Landrum, of Georgia, was always deeply interested in the spiritual welfare of the Negroes, and, when pastor in Savannah, held a class in his study for the instruction of his colored brethren in the ministry. This work he continued from 1859 till some years after the war.

The upheaval of the Civil War and the emancipation of the slaves changed everything in the relations of the whites and blacks in the Southern States. It is difficult to get at accurate statistics of that time, but a careful estimate places the Negro Baptist membership at the close of the war at 400,000. There is substantial agreement in the testimony of both white and colored people living at the time that the

moral and spiritual condition of the Negro membership was good.

It has already been stated that the colored ministry was, as to general ability, of a high order. These men were rigid disciplinarians. They were fully impressed with the dignity of the pastoral office, and, as a rule, watched over their flocks with rare devotion and faithfulness.

The survey here given of the Negro Baptists of *ante-bellum* days is of importance in the history of these people, because it reveals the training which they received and uncovers some of the causes of that remarkable denominational growth which they have shown since the war. The Negro membership under the preaching of the white pastors had received valuable instruction in evangelical truth and Baptist doctrine. At the same time they were trained in the form of church government and Baptist usage. In the colored branch churches and in the independent churches colored men received training as deacons and moderators of assemblies. Thus it came to pass that when the colored churches were severed from the white they were not committed to men unaccustomed to church work and usages, but to men who had been schooled under the white pastors for the work laid upon them. To this day the Southern white churches and Associations are the models for the colored bodies, their virtues and their faults alike being faithfully copied, and no people can be found more loyal to Baptist polity and usage than the Negro Baptists of the Southern States.

After the war it soon became apparent that a separation of the colored Baptists from the white was inevitable. In general the initiative came from the colored members themselves. They felt that they could not sustain the old relations longer. The instinct of freedom and the desire for independence was strong within them. As has been shown, the way had been prepared for separation by the organization of many of the large churches into white and colored branches, and by the training which the blacks had received. The white Baptists came to recognize the necessity of the change and freely gave their colored brethren their assistance in the organization of their churches, in many cases allowing them the use of their church buildings, or portions of them, until they could secure houses of their own.

Thirty-five years is not a long time in the history of a people, and in surveying the progress of the colored people since 1865 it is simple justice that we do not expect too much, and that we have constant regard to the circumstances

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under which they began their career. "I beg you to remember the depth from which we have come," Frederick Douglass used to say. When we do this the progress of the Negro Baptists is a marvelous record. It has been seen that they numbered at emancipation 400,000. Their growth in numbers since that time has been phenomenal, and has gone beyond the estimates of the most hopeful of their friends. The highest estimates of the colored population of the present time do not place it higher than 10,000,000. The "Baptist Year-Book" for 1899 gives a Negro membership of 1,569,528. It is estimated that the number of colored Baptists belonging to white churches and Associations in the North and not separately reported is 300,000, giving a total membership of colored Baptists of 1,869,528. Thus, estimating the Negro population of the United States at 10,000,000, the population shows an increase since emancipation of 150 per cent., while the colored Baptist membership shows an increase of 350 per cent.

Not forgetting the commendable progress of the Negro Baptists during the past thirty-five years along all lines of growth, it must be confessed that the growth in other respects has not been in proportion to the numerical increase. The ministry of to-day is divided into two classes. There is what may be called the advanced wing, composed of men who have enjoyed more or less educational advantages. They are intelligent and aggressive. Among their number are to be found many preachers of eloquence and power. But the great mass of them have had no educational advantages. Among these, indeed, can be found many men who, of great natural ability, sound sense, and spotless character, are equally competent and useful with their more fortunate brethren. But of great numbers it must be said that they are quite incompetent to be spiritual guides of their people. Circumscribed in their own lives, and with but imperfect knowledge of the Bible, they are quite incapable of leading their people to a high plane of life and duty. Over against this low standard of so large a portion of the ministry stands the low intellectual condition of the people. The standard of the pulpit is low because the masses of the people have not demanded anything better. The great mass of those who were emancipated in 1865 were doomed to die in their illiteracy. It was years before they had a public school system, and to-day, after thirty-five years of freedom, except in favored localities, especially in cities, the advantages offered by the public schools are very meagre. It could not be expected that a

people so largely illiterate could produce a ministry much above its own level.

Against this background of a people and a ministry bravely struggling with deep poverty and illiteracy, with all their deadening effects upon manners and morals, let us place the achievements of thirty-five years.

It has been a time of great activity in the building of churches. Except the very few independent churches which possessed their own houses, the colored Baptists started out with no church property whatever. There are reported now in twelve Southern States, 5,000 church buildings, valued at $7,864,621. This gives an average value of about $1,500. Numbers of the buildings cost many times that amount and, while examples of extravagance are rare, there are many of these buildings which for beauty, taste, and comfort, do not suffer in comparison with those of the white Baptists. In the erection of these buildings they received considerable aid from their white neighbors, but by far the largest part of the money thus expended came from the colored people themselves, and this vast sum represents more than anything else the devotion of the colored Baptists to the church of Christ, and is highly creditable to both ministers and people.

The period now under review has been one of denominational organization. The colored Baptists early learned the value of Associational and State organization. As early as 1867 at least two States had organized Conventions, and by 1880 Conventions existed in every Southern State. In some cases the organization of the Convention antedated that of the Associations, as in Alabama, while in other cases it grew out of the Associations, as in Georgia and other States. The work of these organizations has been mainly along two lines, educational and missionary. The educational work is reserved for a separate paragraph. The missionary work consisted in the appointment of missionaries to travel within the bounds of the Convention, preaching in destitute places, and rendering help in the organization of churches and Sunday-schools. In this work the colored brethren have had from time to time in the various States the aid of the white Baptist Conventions. Sums of money were appropriated for this purpose while the work of supervision was left to the colored Conventions. Much good has been done by the missionaries thus sent forth in the organization of churches and Sunday-schools, and in supplementing the labors of the pastors in evangelical work and the Christian teaching of the people. In addition to the general State Conventions, Sunday-school Conventions have

been organized in most of the States. The sessions of these Conventions, being more definite in aim, or their purpose being more generally understood, are often more profitable than those of the General Conventions. There is great activity in Sunday-school work among the colored Baptists and this work is of great value to them in the present condition of the people in the opportunity it affords for the moral and religious training of the young.

In addition to the local organization above described there is now a National Baptist Convention which is intended to gather into one body the colored Baptists not only of the Southern States, but of the North as well. This Convention was organized in 1886, and in 1895 it absorbed another organization, national in character, the Foreign Missionary Convention, which had been in existence since 1880. The chief work of the National Convention is along two lines: the publication of Sunday-school literature and the carrying on of missionary work in Africa. In 1895 its publishing Board, aided and encouraged by the Sunday-school Board of the Southern Baptist Convention, began the publication of Sunday-school literature. Since that time it has established a publishing house in Nashville, Tenn., and has continued the publication of its own Sunday-school helps. The Foreign Mission Board has within a few years accomplished much in raising money for the prosecution of work in Africa. It has established stations in South Africa and is beginning that which may develop into great usefulness and power.

From early times the Negro Baptists have manifested considerable interest in the spiritual condition of their countrymen in heathen Africa. They too have their "Father of Missions," and his name is Carey. Lott Carey was a slave, a tobacco packer in a warehouse in Richmond, Virginia. By prudence and economy he saved money enough to buy his freedom. By equally earnest efforts he picked up some education. Hearing an address upon the condition of Africa, he was fired with a purpose to go to that country to preach the gospel to its people. He presented himself to the "Triennial Convention" and with another Negro, Rev. Colin Teague, received appointment, and in 1820 set sail for Liberia. Not only in missionary, but in civil matters as well, he played an important part in the early history of that country. His name is perpetuated by a Convention recently formed in the South, the "Lott Carey Missionary Convention," whose purpose is to conduct missionary operations in co-operation with the white Baptists of the North.

The colored Baptists early began to concern themselves about the education of their people. Thus, at its second session meeting in Atlanta, Georgia, in 1871, the Georgia State Convention expressed its approval of the attempt to found a "theological institute for the purpose of educating young men who have the ministry in view." Seven years later land for a school site was purchased in Atlanta for $600. The removal of Augusta Institute to Atlanta in 1879, and the reopening of it there under the name Atlanta Baptist Seminary by the American Baptist Home Mission Society, rendered further effort unnecessary, and the project of the colored Baptists of the State was merged in the work of the Home Mission Society. The Alabama State Convention in 1873 passed the following: "*Resolved*, That we plant in the State of Alabama a Theological School to educate our young men." Out of this beginning has grown the Alabama Colored Baptist University, located at Selma, Alabama, founded in 1878, an institution for higher education. This institution now employs twelve instructors, has 279 pupils, and owns property which is valued at $30,000. Similar movements resulted in the founding in 1873 of the State University at Louisville, Kentucky, by the colored Baptists of the State, a school which has twelve teachers, 169 pupils, and property valued at $30,000; and, in 1887, of Arkansas Baptist College at Little Rock, Arkansas, now owning property valued at $30,000, with 193 pupils and five instructors. These schools are of similar grade with that at Selma, and all have received generous aid from the American Baptist Home Mission Society. Besides these schools of higher grade fostered by State Conventions, there have been established in all the States by Associations and groups of Associations secondary schools, many of which have done and are doing excellent work. Some thirteen of these schools are now aided by the Home Mission Society, but these represent but a few of such schools started under the auspices of colored Baptists. In addition to providing for the education of ministers, the object of these schools is to supplement the work of the public schools for the colored people. Shortly after the war public school systems were introduced in all the Southern States, in which the Negro population shared as well as the white. All praise is due to the white population of the South for the large sums of public money that have been expended since the war upon the education of colored children. But while that is fully recognized, progressive Southern educators are free to admit that the provision made for both races was greatly inadequate.

The instruction given to the colored children was primary in its character, almost never rising above the grammar grades. Naturally, also, the colored people received the smaller share of appropriations for public education. While there has been considerable improvement, the conditions are substantially the same at the present time, except in the cities and larger towns, where better provision is made. In some States a small provision is made for high school training, but the system does not contemplate any other than elementary education for colored children. In the secondary schools established by the colored people themselves, a praisworthy effort has been made to supplement the meagre training afforded by the State and to provide high school training for their children. It is impossible to estimate the amount of money raised for education by the Negro Baptists. It is certain that it is no inconsiderable sum. Some idea may be gained from the fact that in connection with the schools, aided and supported by the American Baptist Home Mission Society, the receipts from colored people in the school year 1898–1899 amounted to $121,797.01. It is true that by far the larger part of this amount represents money paid by the students for board and tuition, and therefore cannot be regarded as voluntary contributions; but the entire amount represents the money paid by colored Baptists in one year for the higher education of their sons and daughters in connection with the schools of the Home Mission Society alone.

No sketch of the colored Baptists would be complete without reference to the work of the American Baptist Home Mission Society. Beginning its work before the close of the war, it has entered every Southern State, and, either by establishing schools or by aiding those established by the colored Baptists, it has built up an educational system which has opened the way from the humblest cabin in the land to the highest educational advantages, and has placed within the reach of the Negro boy or girl educational opportunities equal to those enjoyed by the more fortunate youth of the Southern whites. Moreover, it has surrounded this pathway of education with moral and religious influences and safeguards that almost insure the development of high Christian character in the student who treads it. No one who knows the colored Baptists of the South can fail to recognize the potent influence of this society in the uplift of the people. It has given to the colored Baptists the most intelligent, aggressive, and effective portion of its ministry. Almost every pulpit of any prominence and

almost every position of influence in Associations and Conventions is filled by a graduate of its schools. It has given to the South a great host of educated, Christian school teachers, and, through these, men and women who have become preachers and teachers; through their Christian homes it has reached hundreds of thousands of the colored people with beneficent moral and spiritual influences.

It belongs to this chapter to notice the fact that in this work the Home Mission Society has had and still has the cordial and grateful co-operation of the colored Baptists. From the earliest days the Society has called to its aid as teachers educated men and women of the colored race. It has sought out and encouraged the more promising among the students in the schools to fit themselves for service as teachers, and has rewarded merit and ability by appointment on the teaching staff of the schools. As the standard of instruction in the institutions has risen, the graduates of these missionary colleges have been encouraged to supplement their college course by post-graduate work in the Northern universities and normal schools, and thus there is growing up within the schools a body of scholarly men and women who are fully equipped for their work and who are abreast of the times in methods of instruction. In the schools of the society, as shown by the last annual report, of 251 teachers employed in the school year 1898–1899, 124 were colored, and of ninety-eight male teachers sixty-five were colored, and among these are some of the most efficient and valued of the society's helpers. It may therefore be claimed that to a large extent the actual work of these institutions is a work of colored men and women for their own people.

The white Baptists of the South have not been unmindful of their duty to their colored brethren. It has already been shown how important a work was done by them prior to emancipation in the training given to the colored members in the churches. The aid given to the State Conventions in missionary work has also been recognized. In addition to this an important work has been done under their auspices in holding ministers' and deacons' institutes for the instruction of those pastors and other brethren who could not attend the schools. Some of their best men have from time to time engaged in this work, which has been gratefully received by the colored brethren and has been productive of beneficent results. In this educational work the Negro State Conventions are given an equal share of responsibility and control with the white brethren. Work has begun in a

tentative way in several States, and, while gracious results have been achieved, the necessity has appeared for readjustment. It is confidently believed that in this honorable partnership of the colored Baptists with their white brethren North and South lies promise of great achievement in the new century.

GEORGE SALE.

XIV

FOREIGN MISSION WORK OF THE DENOMINATION

PART I

RISE AND PROGRESS TO 1845

For a proper apprehension of the foreign mission work of the Baptist denomination during the nineteenth century it is desirable that brief note should be made of the work begun in England during the closing years of the preceding century. There are interesting links connecting the American work begun in 1812 with that which had its inception in England twenty years earlier.

The inauguration of the foreign mission work of Britain, at least, is associated with the name of William Carey. It is impossible to trace all the spiritual impressions and influences culminating in the movement of which he was the conspicuous leader. Other minds and hearts than his were at the same time awakening to a sense of the obligation to give the gospel to the heathen world. Doctor Thomas, who in his capacity as a ship surgeon had visited India, became in 1785 strongly impressed by the missionary obligation. Returning in his ship to India the following year it was not difficult for the little band of Christians in Calcutta to persuade him to remain there and preach the gospel to the heathen. He remained in India till 1792. In 1784 Mr. Sutcliff had drawn up, and the Nottinghamshire Baptist Association had adopted, a resolution setting apart an hour on the first Monday evening of each month "for extraordinary prayer for the revival of religion and for the extending of Christ's kingdom in the world." The seraphic Pearce, of Birmingham, also had been led "to preach much upon the promises of God concerning the conversion of the heathen nations."

Though God was planting the mission thought and the mission impulse in other souls as well, William Carey was manifestly the man of God's choice to lead the great enterprise. To his mind the duty of giving the gospel to the

heathen was as imperative as that of paying one's lawful business debts. This sense of obligation, linking itself with a passion for souls, made him irresistible. He believed profoundly, and he believed rightly, that for the salvation of England the gospel must be sent to the heathen. At the spring meeting of the Association, in 1791, after sermons by Sutcliff and Fuller that powerfuly impressed the assembly with the need of greater zeal, Carey introduced the question of the practicability and the bounden duty of making some attempt to spread the gospel in the heathen world, urging that they should commit themselves to the work that very day. The utmost they could be led to do was to proffer a request that he should publish a manuscript he had prepared, entitled, "An Inquiry into the Obligations of Christians to use Means for the Conversion of the Heathen." This paper was published the following year, and in 1892, in connection with the celebration of the centenary of the society, it was reprinted in *fac-simile.* Considering the time and conditions of its preparation it is a most remarkable document. In the year 1792, in the month of May, it devolved on Carey to preach the annual sermon of the Association. This was the memorable sermon, having for its text Isa. 54 : 2, 3, and for its topic, "Expect great things from God ; attempt great things for God." In the words of one of his biographers, "It was as if the sluices of his soul were thrown fully open, and the flood that had been accumulating for years rushed forth in full force and irresistible power." As they were about to disperse without taking any action he seized the hand of Fuller, and, wringing it in an agony of distress, pleaded that they should not again separate without doing something. The moving people were stayed, and it was there and then resolved "that a plan be prepared against the next ministers' meeting at Kettering for the establishment of a society for the propagation of the gospel among the heathen."

This meeting was held on the second of October, 1792. For some reason, even now, the action was not taken in the public gathering. When the public services were over, in the evening of the day, twelve men met in the back parlor of Mrs. Beeby Wallis. In this obscure retreat, by men at that time almost unknown beyond their own little parishes, was organized the first British society for the evangelization of the heathen. The society was organized with a committee of five members : Andrew Fuller (secretary), John Ryland, John Sutcliff, Reynold Hogg (treasurer), and William Carey. A subscription was made then and there amounting to £13 2s.

6d., and Carey declared his readiness to go to any part of the world the society might decide.

Doctor Thomas, who had arrived in England in July, having heard of the missionary movement in Northamptonshire, wrote to Mr. Carey, giving some account of the work in which he had been engaged in Bengal. On January 9, 1793, during the progress of a meeting of the committee, Doctor Thomas unexpectedly presented himself. It was decided at that meeting that a mission should be begun in India with Carey and Thomas as the first two missionaries. After overcoming many difficulties and being denied passage in a British ship, they sailed in a Danish vessel on June 13, 1793, for India, and arrived in Calcutta on November 11.

Difficulties had to be encountered and overcome in India as well as in England ere the mission was established. During the first three years only £200 was sent from England for the support of the missionaries. As a consequence they were compelled to engage in secular pursuits to maintain themselves and the work. The East India Company placed every possible obstacle in their way. In 1800, retiring from the company's territories, the mission was established at Serampore, under the cordial protection of the Danish flag. Thus Serampore became the center of the wonderful work in evangelization, Christian education, and Bible translation accomplished by Carey and his associates.

On November 1, 1795, Carey, Thomas, Powell, and Long organized themselves into the first Baptist church in India. The first Hindu convert, Krishna Pal, was baptized on December 28, 1800. During his residence at Mudnabatty, before settling at Serampore, Carey established the first school for native children "ever set up by a European in Hindustan." The first Sunday-school in India was begun in 1803 in connection with this mission. The first Bible society, anticipating by a few months the British and Foreign Bible Society, was organized at Serampore in 1804, with a plan formed to print at least the New Testament in seven of the languages of India with their own printing press. The first Christian college in India they had begun to plan for at Serampore in 1818, and the building was begun in 1822. The work of Carey and his associates in Bible translation and publication is phenomenal. "In forty-four languages or dialects of the East, spoken by at least 500,000,000, including the Chinese version by Doctor Marshman, the whole or a part of the Bible had been translated by these eminent servants of Christ, and nearly half a million copies had been

printed." Marshman's translation of the Bible into Chinese preceded that of Morrison, the first Chinese missionary, by a year or two. Limits of space impose the necessity of confining ourselves to these brief and scattered allusions to the inspiring work having its center at Serampore in the early years of the nineteenth century.

In the overruling providence of God the wrath of the East India Company became in its issues a factor in the creation of the foreign mission spirit in America. The company made it impossible for the missionaries of the English Baptist Society to sail to India in British ships. Under these circumstances it was found advantageous for some of them to come to America and sail in American ships to their destination. These young English missionaries found a most cordial welcome in American Baptist homes and in American Baptist pulpits. Their presence and their messages kindled a deep interest in the work to which they had with manifest heroic devotion committed themselves. The genuineness of this interest was evident in the very substantial contributions offered for the work. Carey and others in India were thus brought naturally into correspondence with leading Baptists in America. Some of these letters found their way into the "Massachusetts Baptist Missionary Magazine," which had been established in 1803, helping thus to widen the awakening interest. Doctor Staughton's removal to America was another link of connection. Just after his graduation from college he was present at the meeting at which the English society had its birth. He caught the mission fire and brought it with him to America. His conspicuous ability gave him wide influence in fostering the spirit of missions. Probably the first considerable amounts of money contributed in America for foreign missions were given by the Baptists for the English mission at Serampore. In 1806 and 1807 these gifts aggregated between $5,000 and $6,000. Doctor Johns, an English missionary, who sailed on the same vessel with Luther Rice, carried with him $5,000 collected from the Baptists of Boston and Salem. Nor were their gifts confined to the Baptist missionaries. Mr. Rice stated after his return from India that "a handsome portion" of the money he had collected for his outfit and passage came from the liberality of the Baptists.

But as in England, so in America, there is one name inseparably linked with the inauguration of the great foreign mission movement of the century. It is the immortal name, Adoniram Judson. The origin of the foreign mission enter-

prise in America cannot be intelligently considered to the exclusion of this name. He was indeed "Jesus Christ's man," chosen and qualified for leadership in the most far-reaching and beneficent enterprise of the century. The story of his spiritual arrest as a young man, his conversion, and his consecration to the cause of foreign missions has been so often told that it need not be repeated here.

In April, 1810, Judson wrote to the London Missionary Society to ascertain if there was any opportunity for him and his companions being sent to the foreign field by that organization and later he was sent to present his case in person and ask for aid. The English Board expressed a readiness to send and support the young men as their own missionaries, but felt that joint direction of the work was impracticable. Under these circumstances the American Board, on the eighteenth of September, 1811, appointed Judson, Nott, Newell, and Hall to open a mission in some Asiatic field. On the nineteenth of February, 1812, Mr. and Mrs. Judson and Mr. and Mrs. Newell sailed from Salem bound for Calcutta. On the previous day Mr. and Mrs. Nott, Mr. Hall, and Mr. Rice sailed from Philadelphia for the same destination. The conversion of Mr. and Mrs. Judson and Luther Rice to Baptist views and their struggles to secure foothold in India are too well known to demand retelling.

The news of the baptism of Mr. and Mrs. Judson and Mr. Rice reached America in February, 1813. Doctor Baldwin, to whom Mr. Judson had written, called a meeting of leading Baptist ministers of Massachusetts to discuss the interesting problem thus thrust upon the attention of American Baptists. At this meeting was formed the "Baptist Society for Propagating the Gospel in India and other Foreign Parts," and at once they wrote Judson assuring him that the Baptists of America would assume his support as their missionary in India. Similar societies were formed in Philadelphia, New York, and other centers. Mr. Rice arrived in America in September. As he traveled about in the interest of the work, his graphic description of what he had seen, and his fervid appeals created great enthusiasm wherever he went. The necessity of the concerted action of all these small societies was soon recognized, and to secure this a Convention was called in Philadelphia on the eighteenth of May, 1814. There were thirty-three delegates in attendance at the meeting in the old First Baptist Church, some of whom had traveled 300 miles in their own carriages to be present. Eleven States and the District of Columbia were represented. At this meeting was organized

the "General Convention of the Baptist Denomination in the United States of America for Foreign Missions." The sum of $4,000 was placed in the treasury by the local societies, and it was estimated that they might count on an annual income of $5,280. This national society was to meet once in three years, and so came to be known as the Triennial Convention.

To the Judsons belongs the honor of establishing the first evangelical mission in modern times amid absolutely heathen surroundings, and under a purely heathen government. The ruler of Burma was a despot whose tender mercies were cruelties. It was a capital crime for a native of the country to forsake his ancestral religion. Still Burma had for the Judsons greater attractions than America. Nearly six years passed before they had the joy of seeing their first convert. On the twenty-seventh of June, 1819, Moung Nau was baptized, and he was followed by two others on the seventh of November. The Houghs had joined the mission in 1816, and they were followed by the Wheelocks and Colemans in 1818. On the twenty-second of December, Judson and Coleman set out in a river-boat on a 500 mile journey to the capital to endeavor to secure toleration for the Christian converts, but their effort proved fruitless. They had the joy, however, of seeing their converts stand firm notwithstanding the king's attitude. Early in 1824 Mr. and Mrs. Judson reached Ava to join Dr. Price, who with the Wades had now been added to the mission staff. This year was marked by the outbreak of the first Burmese war, with its scenes of awful terror and suffering, and the triumphant heroism with which these noble missionaries met them. At the close of the war, in negotiating the treaty of peace, Judson was employed as interpreter by the government. For this service he received several thousand dollars, which he at once turned over to the mission treasury. During his absence on this government mission, his heroic and devoted wife died at Amherst. The circumstances in which he found himself on his return to Amherst were sad beyond expression, but the Lord sustained him. In the following year, 1827, with the Wades he removed to Moulmein to join the Boardmans. Here, in 1828, he completed the revision of his Burman New Testament, and finished the translation of the whole Bible into that language in 1834. In that year the number of baptized converts in Burma was 592.

In 1828 the Boardmans removed from Moulmein to Tavoy, which became the third missionary center established in Burma. Here began the wonderfully interesting and success-

ful work among the Karens. Ko-Thahbyu, the first Karen convert, who became a flaming gospel messenger to his people, had been converted before leaving Moulmein, but was not baptized until after going to Tavoy with Mr. Boardman. These mountain tribes of Burma cherished traditions and expectations that prepared them in a remarkable way for the reception of the gospel, and the success of the mission among them was in that day phenomenal. Dr. Wade reduced the Karen language to writing, and in 1843 the New Testament, translated into the Karen language by Dr. Mason, was issued from the Tavoy press.

In 1835 the Board instructed the Comstocks to open a mission in Arakan. In 1837 they were joined by the Halls, both of whom died within a few months of their arrival, in 1840 by the Kincaids and the Abbotts, and in 1842 by the Stillsons. Considerable success attended the work in this field, but the hand of death seemed to rest heavily upon the Arakan missionaries, and from 1852 till 1888 there was no resident missionary in this territory.

The second mission established by the American Baptists was in Siam. An exploring missionary of another society had called the attention of the Burman missionaries to this country, and at once they sent Mr. Jones to open the mission. He arrived at Bangkok in 1833, the population of which was chiefly Siamese, Burmese, and Chinese. Mr. Jones devoted himself especially to the Siamese, but it was not till the end of fifteen years that he had the joy of seeing the first Siamese convert. Five years earlier he had completed the translation of the New Testament into Siamese. Besides other literary work he prepared a Siamese dictionary and began work on the Old Testament. The work among the Siamese was suspended in 1845, owing to the ill-health of Mr. Jones. The fruits of the work among the Chinese of Bangkok appeared much earlier. On the eighth of December, 1833, three Chinese men were baptized. Mr. and Mrs. Dean arrived in 1834, commissioned especially to labor among the Chinese. Mr. Dean was the first foreigner to study the Tie Chiu dialect, that used in the Southern Chinese mission. Mr. Shuck and Mr. Reed joined the mission in 1836, the latter dying within a brief period, and the former being transferred to Macao in the following year.

Bangkok and Macao (a little colony of Portugal about sixty or seventy miles southeast of Canton), were made the points of approach to the great Chinese Empire. Mr. Shuck had come to Macao in 1836, and in the following year baptized

his first Chinese convert. In 1842, as a result of the "opium war," a treaty was signed ceding Hongkong to Great Britain, and declaring the five ports, Canton, Amoy, Fuchau, Ningpo, and Shanghai opened to British commerce and the residence of British officers and merchants. In that year the mission was transferred from Macao to Hongkong. Land was granted to the mission by the government, upon which a mission-house and two commodious chapels for public worship and school purposes were built, largely by the contributions of English gentlemen residing at Hongkong and Macao. The first church was organized in Hongkong that same year with five members besides the missionaries.

Assam is the northeastern province of British India. The missionaries had been for some time looking toward Assam, with the hope that the establishment of mission posts in the north of the province might eventually issue in entrance into China by way of the inland trade routes. The first missionaries were Mr. Nathan Brown (afterward missionary to Japan) and Mr. Cutter. They reached Sadiya in 1836 and were joined by Mr. Bronson in 1837. In 1841 an Assamese convert was baptized, the first-fruits of the large blessing that has come to this mission in later years.

At the meeting of the Triennial Convention in Richmond, in 1835, the Board was authorized to "establish new missions in every unoccupied field where there was a reasonable prospect of success." Coincident with this the attention of the Board was directed to the Telugus of India by Mr. Sutton, an English Baptist missionary in Orissa. The Telugu language is the third most widely spoken in India. It was promptly decided that a mission should be opened among them. To Mr. Day, a native of the province of Ontario, belongs the honor of founding this mission. He reached Vizagapatam in 1836, and shortly afterward removed to Chicacole (now one of the stations of the Canadian mission). In the following year he fixed on Madras as the seat of the mission, where he wrought earnestly for three years. Having reached the conviction that he ought to move into the heart of the Telugu country, Mr. Day proceeded, in 1840, to Nellore with his family, where he was joined shortly afterward by the Van Husens. Here on the twenty-seventh of September he baptized the first Telugu convert. Three more converts were baptized in 1843, and on the twelfth of October, 1844, a church of twelve members was organized, including the missionaries and their wives. In 1845 both the

missionaries had to retire on account of failing health, and for three years the field was left without a missionary.

The Board, in the early years of its history, turned its attention to the great "Dark Continent." Soon after the organization of the Convention, in 1814, the colored people of Richmond formed an "African Baptist Missionary Society." Two colored men, members of the First Baptist Church, in Richmond, Lott Carey (a man of somewhat remarkable gifts and devotion), and Colin Teague, were sent to Africa under appointment of the American Colonization Society. In 1820 the Convention Board recognized them as its missionaries and made a small appropriation of money for their use. Beyond what was provided for them by the Richmond society no further appropriation was made till 1825. The field was in Liberia on the West Coast. The first church was organized in 1821, composed of seven members. In 1830 the church-membership, scattered in a few towns, had reached 150. New recruits to the mission force were being sent from time to time, but many of them were quickly cut down by the deadly African fever. Mr. Crocker reduced the Bassa language to writing. Very little was accomplished among the pagan natives, nearly all the church-members being American emigrants.

We have hurriedly glanced at the beginnings of the work in the fields entered prior to 1845. It remains for us now in carrying out the design of this chapter, to say a few words regarding the work at home. Luther Rice never returned to the foreign field, but, as agent of the Convention, was a great force in the development of the home side of the work. In 1817 the Convention resolved on undertaking ministerial education work also, with the thought of training missionaries and especially of qualifying them to translate the Bible from the original into the languages spoken on the mission fields. For this purpose a seminary was begun in Philadelphia, but later Columbian College was established at Washington. In 1826 it was decided that the Convention should confine itself to the foreign mission work and leave the college to be supported as a separate institution. Mr. Rice devoted the remaining ten years of his life to the interests of the college. The first president of the society was Rev. Dr. Richard Furman, of South Carolina, a man of eminent gifts and consecration. Filling the important office of corresponding secretary the Convention had from the beginning men of distinguished ability and devotion. Doctor Staughton occupied the position from 1814 till the headquarters were removed to

Boston, in 1826. Following him was Dr. Lucius Bolles, from 1826 to 1843. From 1838 Dr. Solomon Peck was associated with Doctor Bolles, after whose retirement he succeeded as sole incumbent of the office for a time, but from 1841 to 1845 he had associated with him Dr. Robert E. Pattison, and from 1846 to 1856 Dr. Edward Bright. The year 1835 was marked by the sending of the first delegate, Rev. Howard Malcom, to visit the mission fields in the East.

We close this section of the chapter with the simple record that in the year 1845 the Southern members of this national Baptist organization withdrew from it on the slavery question, and formed a society of their own, called "The Southern Baptist Convention."

ARCHIBALD P. MCDIARMID.

PART II

THE AMERICAN BAPTIST MISSIONARY UNION

AFTER the withdrawal of the Baptists of the Southern States and the formation of the Southern Baptist Convention in May, 1845, "The General Convention of the Baptist Denomination in the United States for Foreign Missions" continued its work under the same name and plan of organization for one year. It seemed to some of the leaders, however, that a simpler and more effective organization might be devised, and accordingly measures were taken to secure from the Legislature of Pennsylvania an act entitled "An act changing the name of the Association known as 'The General Convention of the Baptist Denomination in the United States for Foreign Missions and other important objects relating to the Redeemer's Kingdom' to that of 'The American Baptist Missionary Union,' and for altering and amending the charter of the same." As the headquarters of the Society had been removed from Philadelphia to Boston in 1826, corresponding action was secured from the Legislature of the State of Massachusetts under the title, "An act to authorize 'The General Convention of the Baptist Denomination in the United States for Foreign Missions and other important objects relating to the Redeemer's Kingdom' to take and use the name of 'The American Baptist Missionary Union' and to define more clearly the purpose, rights, and powers of the said corporation." The Missionary Union is therefore

the General Missionary Convention continued under a change of name, "with all its rights, duties, and privileges," and dates its organization from May 18, 1814. Two of its missionaries, Rev. Lewis J. Shuck and Rev. I. J. Roberts, at Canton, China, withdrew to join the Southern Convention, but all the property of the missions and all the rest of the missionaries were continued under the Union without change or interruption.

The first problem in the foreign mission work to which the Baptists of the North were called to address themselves after the withdrawal of their Southern brethren was to provide a support for the missions which had hitherto drawn their resources from the whole country. This question was not wholly new, as in 1826, when the finances of the Missionary Convention were at a low ebb and some were discouraged, the Baptists of New England had volunteered to assume the whole responsibility of the missions and the headquarters were then removed from Philadelphia to Boston. As in the former case, the necessary funds were now provided and a large increase in the missionary income was realized. In the five years after the withdrawal of Southern Baptists from the Convention the income of the society averaged nearly $20,000 annually more than during the five years previous, and in 1850 reached $118,726.35, a larger sum than had thus far been received in one year. A potent factor in this great achievement under untoward circumstances was Edward Bright, D. D. He was chosen corresponding secretary of the Missionary Union for the Home Department in 1846, and addressed himself at once and with characteristic vigor to the task of organizing and enlarging the resources of the society. His papers and addresses, during his term of service until 1855, are the most striking and effective productions on the principles and methods of arousing missionary interest and raising an income which have been produced in the history of the society, and he gave an impress to the operations of the Missionary Union on the home field which is felt to the present day.

Many of the ablest and most devoted leaders in the denomination viewed the prospect of a division between the Baptists of the Northern and Southern States with alarm and dismay, and earnestly sought to avert it. The separation was, however, inevitable, and would have occurred later if not at that time. But instead of bringing loss and injury to the missionary cause the division resulted in a large increase in the work. The Baptists of the North were aroused as

never before to the support of the missions for which they now became wholly responsible, and the Southern Baptists rallied with characteristic enthusiasm to the standard of their new society.

Aside from the missions among the American Indians, which were transferred to the American Baptist Home Mission Society in 1865, the Missionary Convention in 1845 reported 109 missionaries, 123 native helpers, seventy-nine churches on the foreign fields with about 5,000 members, and fifty-six schools with 1,350 pupils. The missions were located in Burma, Siam, China, Assam, and India, in Asia; in Liberia, Africa; and in France, Germany, Denmark, and Greece, in Europe. In the last fifty-five years of the work of the American Baptist Missionary Union the missions have been extended to Japan in Asia, to the Congo Free State in Africa, and to Sweden, Russia, Finland, and Spain, in Europe. The missions in Burma have grown from three to twenty-seven stations, those in Assam from three to eleven stations, those in China from two to fourteen stations, and the Telugu mission in India from one station, "The Lone Star," to twenty-five central stations. Even more remarkable is the growth in the workers and the results, as the Missionary Union for the year 1900 reports 474 missionaries, 4,695 native helpers, 1,912 churches, 206,746 members in the mission churches, 1,445 schools and 37,297 pupils, an increase of 365 missionaries, 4,572 native helpers, 1,833 churches and 201,746 members, 1,389 schools and 35,947 pupils. The wise, persistent, and aggressive methods of the Baptists of the Northern States have caused their foreign missionary work to more than keep pace with their development at home, the income having advanced from $82,302.95 in 1845 to $543,048.51 in 1900, and the favor of the Lord has placed the American Baptist Missionary Union the first among the missionary societies of the world as to the number of converts gathered into the churches on the mission fields.

While to Dr. Edward Bright must be given the credit for molding the home policy of the Missionary Union, the methods of the society on the foreign fields are chiefly indebted to John N. Murdock, D. D., LL. D., whose service as corresponding secretary for twenty-nine years, from 1863 to 1892, covered the largest development of the missions. During this period the annual income of the society increased from $103,956.96 to $569,172.93, the number of missionaries from eighty-four to 417, and the converts in the mission churches from 31,000 to 163,881. This remarkable

prosperity was due in a large measure, as far as human agency can be traced, to the wisdom, firmness, broad judgment, and farsightedness of Doctor Murdock, which enabled the Union, with an income inferior to that of several other societies, to achieve results which in some features have surpassed them all. During the greater part of his term of service it was the policy of other societies to place two or more families at central stations, and to give employment to but a small force of native laborers, while the Missionary Union under the same conditions placed one American missionary in charge of a field and surrounded him with as large a force of native helpers as could be procured or as the funds in hand would allow. It is this policy, without doubt, which has given the Union pre-eminence in evangelistic work and in the number of converts, and all the larger missionary societies of the world have conceded the correctness of the policy by conforming to it in their methods in later years. Some of these societies have more than quadrupled the proportion of native laborers to missionaries within the last decade and have even surpassed in this respect the Missionary Union itself! In some of the measures which he advocated, Doctor Murdock was in advance of his age. An example of this is found in the annual report of the Missionary Union for 1874. The introduction is largely given up to an earnest, able, and eloquent advocacy of the employment of a certain proportion of men pledged to remain unmarried for a time while engaged in certain tentative and specially hazardous features of missionary life. This aroused a storm of criticism and opposition for a time, and, to his great sorrow, alienated from Doctor Murdock many friends who did not fully understand his views. But his position has been vindicated by the adoption of his suggestions by all the large European missionary societies, although not accepted by the society which he served. Many utterances on the platform and in the press, however, indicate a growing movement toward an acceptance of the propositions made in 1874 by Doctor Murdock.

To others also it has been given to speak decisive words in momentous crises of our missionary history. Four peculiarly inspiring instances must be mentioned.

On November 19, 1845, was held the first meeting of the General Missionary Convention after the withdrawal of the Baptists of the South. It was a special meeting to consider the question of the future of the missions, and it was made memorable not only by the grave importance of the questions to be considered, but by the presence of the pioneer American

Baptist missionary, Adoniram Judson. He had just returned to the homeland after a continuous absence of thirty-three years. At the regular meeting of the Convention in the spring, as the funds were low, the officers had been directed to report a plan for the reduction of the missions. The report was made to this meeting in an extended paper read by the foreign secretary, Solomon Peck, D. D. Among other measures it recommended the abandonment of the mission in Arakan. On arriving in America Doctor Judson had been unable, from weakness, to speak above a whisper. He was still forbidden to speak in public. No Baptist congregation in America had ever heard the voice of their first foreign missionary. But when this report was read the lion was roused. Rising to his feet, Mr. Judson, in a full voice, said, "Though forbidden of the doctors to speak in public, I must protest against the abandonment of the Arakan mission." It was all he could say, but it was enough. The Convention unanimously resolved not to abandon any mission work, and raised at once the funds needed to pay the balance of the debt of $40,000, and to provide $5,000 for strengthening the missions.

In 1853 the mission to the Telugus in India had been carried on for seventeen years with very little apparent result. At the annual meeting in Albany, N. Y., the transfer of the mission to Burma was strongly advocated. There was but one station, Nellore. After long discussion, Dr. Edward Bright, the home secretary, pointing to the map, demanded, "Who will write the letter blotting out the lone star in India? I will not." The tide of feeling began to turn. The title given to Nellore, "The Lone Star," caught the mind and heart of the Baptist poet, Samuel Francis Smith, who was present, and that night he wrote the famous poem, "The Lone Star," and read it in the meeting the next morning. It was voted to continue and to reinforce the mission.

Again, in 1862, the abandonment of the Telugu mission was urged at the annual meeting of the Missionary Union in Providence, but it was resolved before taking final action to await the arrival of Rev. Lyman Jewett, the sole missionary, who was on his way to America. In his interview with the executive committee of the Union, on being asked his opinion as to the giving up the mission, Mr. Jewett replied, "You may give up the mission to the Telugus, but I never will." Dr. Jonah G. Warren, then foreign secretary, at once replied, "Well, Brother Jewett, if you will go back among that heathen people, we must send some one with you to give

you a Christian burial." So the Telugu mission was preserved to become one of the brightest gems in the crown of American Baptist missions.

Yet another instance of the power of a "word fitly spoken." When the Congo mission in Africa was adopted by the Missionary Union, in 1884, doubts as to the expediency of the action existed in the minds of many, who feared that by this new burden the Union might be embarrassed in the support of its older missions in Asia. This opposition continued with considerable strength through the winter. In the spring of 1885 Rev. A. Sims, M. D., of Leopoldville, came to America. He was the first missionary from the Congo to visit the Baptists of the United States, and after an interview with the executive committee of the Missionary Union at Boston, in which the whole situation on the Congo was fully set forth, and many things which even the committee and officers of the Union had not previously understood, were explained, it was decided that, with Dr. A. J. Gordon, Doctor Sims should visit various cities in America for conference with leading representatives of the Baptists, and at the annual meeting of the Union in Asbury Park, in May, the adoption of the mission was enthusiastically endorsed and its prosecution entered upon with energy.

Aside from the generally successful progress of the missions on all the fields the work of the Missionary Union has been marked by four special and remarkable successes—the advance of the churches in Burma in self-support, self-dependence, and self-propagation; the remarkable ingathering in the mission at Ongole, India, under the administration of John E. Clough, D. D.; the great prosperity which has been experienced in the Garo mission at Tura, Assam, founded by Rev. M. C. Mason and Rev. E. G. Phillips; and "the Pentecost on the Congo," begun in connection with the labors of Rev. Henry Richards, at Banza Manteke, and continued at that station and in the adjoining fields.

Of these, while more quiet in its operation and attracting less of public attention in its promise of the speedy establishment of an indigenous, self-supporting, and self-managing Christian church, the progress of the Karen churches in Burma may perhaps be placed first in importance. From the very first in the Bassein Karen mission the principles of self-help had been strongly advocated by Elisha L. Abbott, the founder, and his successors. The Karen Christians had shown marked liberality according to the testimony of the older missionaries among them; but perhaps none of the

churches in 1845 were actually and entirely self-supporting. They were encouraged, however, to work to this end to provide for their own pastors as far as possible, and, when able, to maintain schools for their own children. These principles have been generally and almost universally advocated by all the missionaries of the Union in Burma among the different races. The Bassein Christians, under the special leadership of Rev. C. H. Carpenter, raised a fund of more than $31,000 for the erection of a memorial building in honor of the first Karen convert, Ko-Thahbyu, which was dedicated by special jubilee exercises fifty years from the date of his conversion. The remainder of the fund not required for the erection of the building has been invested in America, the income being used for the support of the Sgaw Karen Normal and Industrial Institute, which is carried on in the Ko-Thahbyu Memorial Hall. The Rangoon Sgaw Karens also have always manifested a large degree of independence and self-reliance in their evangelistic and school work, having erected buildings and established compounds for the missionaries at their own cost, and provided largely for the support of their own pastors and the central school at Rangoon, as well as of their own village schools. At Shwegyin and Henzada progress has been manifested, and at other stations in less degree, but perhaps with no less an amount of effort. The progress of these principles has gone on so strongly that the Karen mission in Burma has become the model mission of the world in self-support, self-dependence, and in the propagation of the gospel to others. The Karen Christians carry on missions among the Karens in Northern Siam and among the Kachins in northern Burma, as well as provide for a large amount of missionary work among their heathen neighbors in the localities nearer by. Of the 685 churches in Burma, 482 are self-supporting, and 378 out of the whole number of 514 schools.

After long years of little success in the Baptist mission among the Telugus of India, greater prosperity began to be experienced about 1866, until in 1876 there were 4,000 Christians in the Telugu mission. At that time occurred the great famine, in 1877–1878, in which about 5,000,000 of the people of India perished. The whole field of the Baptist Telugu mission was involved in the famine. Missionary work was necessarily partly laid aside and the missionaries turned their attention to saving the lives of the people. They acted as agents of the government and of the American public in distributing aid, and also to some extent in superintending public works. J. E. Clough, D. D., the missionary in

charge of the Ongole station in the center of the famine-stricken area, being a practical surveyor, took a contract from the government to build three miles of the Buckingham Canal, which was to pass through his district. By this means he gave employment to large numbers and saved thousands of lives. But although hundreds applied for baptism, yet for fear that they might be actuated by unworthy motives, none were received. After the famine was over the prohibition was removed, and in one day, July 3, 1878, 2,222 were baptized in the Gundalacuma River, twelve miles north of Ongole. This is the largest number received into a Christian church in one day on profession of their personal faith in Christ since the day of Pentecost in Jerusalem. Baptisms in the mission continued until in two months they amounted to 9,147. This great ingathering has been the inspiring element in all subsequent progress of the American Baptist Telugu mission, which in 1900 reported about 55,000 members in the churches.

One of the most gratifying achievements of the missions of the Union, although on a smaller scale, is found in the Garo mission at Tura, in southeastern Assam. The Garos were wild and savage inhabitants of the hills and mountains, but were found to be peculiarly open to the gospel and especially efficient in proclaiming the truth to their own people. The first converts immediately became preachers to their friends on an independent basis. This unusual exhibition of independence attracted the special attention of the missionaries, and the immediate prosperity of the missionary work among the Garos led to the removal of Rev. M. C. Mason and Rev. E. G. Phillips from Goalpara, in the Bramaputra Valley, to Tura on the hills, in order to be more closely in touch with the mountain people. At this place has been developed one of the model missions of the Missionary Union. The compound at Tura comprises in itself in compact form all the essentials of a model missionary station, with central schools and industrial work. The churches, in which are found more than 3,500 members, are fully organized in Associations conducted by the native Christians, and not only support their pastors, but evangelists for their own Associations, and missionaries are sent to the native tribes north of the Brahmaputra River. Of the sixteen churches of the mission twelve are wholly self-supporting.

For seven years Rev. Henry Richards labored at Banza Manteke, in the Congo mission, with little success. He then began the translation of the Gospel of Luke, reading it and explaining it to the people as he went along, and increased

interest in the truth was shown. In a short time a movement developed among the people which must be considered among the remarkable missionary movements of the times. More than 1,100 brought their fetiches and idols and threw them at the feet of the missionary and declared themselves followers of the religion of Jesus Christ. Not all were received into the churches, as Mr. Richards desired a pure church on a Christian basis. But the movement has gone on, and has spread to the country round about. At Banza Manteke and the adjoining stations of Kifwa, Palabala, and Lukunga are 2,513 Christians, and the churches increased in membership more than fifty per cent. during the year 1899. An especially gratifying feature of the mission on the Congo is that all the churches are entirely self-supporting. The independence, self-reliance, and evangelistic features of this mission give abundant promise for growth and a large expansion in the immediate future.

The English Baptist Missionary Society, the first society formed to be supported by the voluntary contributions of Christians, was organized in 1792. 1892, 100 years from that date, was observed as a centennial missionary year, not only by the Baptists of England, but by other Christian bodies, and with peculiar interest by the Baptists in America. A special effort was made to enlarge the income of the American Baptist Missionary Union and to reach the standard of one million dollars in one year. The effort in this direction was successful, as at the annual meeting in Denver, in 1893, the home secretary of the Union, Henry C. Mabie, D. D., was able to report the total amount received into the treasury during the year as $1,010,341.46. Of this amount, however, only $766,782.95 could be devoted to the current expenses of the society.

Aside from the special achievements of Baptist missions under the auspices of the American Baptist Missionary Union, which have been referred to, the world owes a large indebtedness to this vigorous and important missionary organization for its services not only to Christianity in general but to education, to science, and to civilization. The policy of the Missionary Union has been always to lay chief emphasis on the work of preaching the gospel, but as incidental to this, great subsidiary advantages have accrued to the people in the various lands in which the missions have been maintained. While the gospel has been preached and many hundred thousands of converts have been brought into the kingdom of Christ, these and others have received mani-

fold and important advantages incidental to the advancement of the general missionary work.

Although the early missionaries in Burma had reduced to writing several dialects of the Karen language, it was reserved for later missionaries to perform the same important service for the Chins and for the Kachins, the numerous people occupying the mountains between western China and upper Burma and Assam. This was done by Rev. W. H. Roberts and Rev. Ola Hanson, whose system of writing Kachin in Roman letters has been accepted and made official by the government of British India. In Assam, also, the dialect of the Garo tribe and of two numerous and powerful Naga tribes, the Angami and the Ao, has been reduced to written form as well as several minor dialects. In the Congo mission a field of special interest and importance in philological work has been found by the Baptist missionaries. The Kikongo has been reduced to writing by various persons, and Dr. A. Sims, of Leopoldville, who has been decorated by the governments both of France and Belgium for his eminent medical services, made a dictionary of the Kiteke and also compiled a vocabulary of the Kiyansi.

Besides the translation of the Bible into Burman by Dr. Adoniram Judson and into the Sgaw Karen by Dr. Francis Mason in the early days of the mission in Burma, the entire volume of Holy Scriptures has been translated into Pwo Karen by Rev. D. L. Brayton and into Shan by J. N. Cushing, D. D., and published under the auspices of the Missionary Union. Doctor Cushing has also prepared a dictionary in the Shan language for English readers, and a large proportion of the school books in use in the schools of Burma have been prepared by the Baptist missionaries laboring in connection with the Missionary Union. Dr. Nathan Brown, who had translated the New Testament into the Assamese, after his removal to Japan also prepared a translation of the New Testament in Japanese, which has had a decided influence on other translations made in that tongue. Early missionaries began the translation of the Old Testament into Assamese, and the work has been completed under the auspices of the Union by Rev. Albanus K. Gurney, sent out especially for that purpose. The full Bible was being printed in Assamese in 1900. Aside from these entire translations of the Bible numerous portions of the Holy Scriptures have been translated into several minor dialects of Burma, into various dialects of Assam, and of the Congo. The whole New Testament has also been translated by Dr. Lyman Jewett into the

Telugu language of India and into the local dialect of Swatow, China, by Dr. William Ashmore, Dr. S. B. Partridge, Rev. William Ashmore, Jr., and others. Rev. Josiah Goddard translated the whole New Testament into the colloquial dialect of Ningpo, China, and, at the request of many missionaries of various bodies, his son, J. R. Goddard, D. D., has prepared a version of the Old Testament in the same dialect.

Everywhere that the missionaries of the Union have gone, in all countries, and among peoples speaking more than thirty languages, schools have been established, beginning at the primary grade and developing upward according to the needs and demands of the people. In 1900 the American Baptist Missionary Union had under its auspices 1,437 schools and eight theological seminaries, besides several minor training schools for preachers, and two full established colleges, one at Rangoon, Burma, affiliated with the university at Calcutta, and one at Ongole, India, affiliated with the university at Madras. In a large number of these schools industrial departments are carried on, giving to the young men and young women a training not only in mind but in body, in preparation for usefulness in various industrial arts and occupations, as well as in more particularly intellectual pursuits and professions. The sociological effects of the missions have also been marked in every country in which they have been maintained. This service has been recognized and highly commended by the government of Burma and British India, one administration report of which says:

"Christianity continues to spread among the Karens to the great advantage of the commonwealth, and the Christian Karen communities are distinctly more industrious, better educated, and more law-abiding than the Burman and Karen villages around them. The Karen race and the British Government owe a great debt to the American missionaries, who have, under Providence, wrought this change among the Karens of Burma." The same service has been rendered to a large degree among all the fields in which Baptist missionaries have been laboring. The outcastes in India have been educated and raised to a level with the proud Brahmans, and become their competitors in the civil service examinations for official positions, a thing which was unknown early in the history of India. On the Congo, American Baptists have, by their strict adherence to the practice of total abstinence, rendered a large service in stemming the increasing tide of intemperance which threatened to overwhelm and obliterate the

natives of the Congo Valley. The Baptist churches are bulwarks against the efforts of traders to introduce rum into Africa, and missionaries have had a large influence in recommending the adoption of the prohibition measures which have been found necessary for the salvation of the African people from extermination by the vice of intemperance. Commerce, education, civil government, and higher moral standards have been advanced wherever the missionaries have gone.

EDMUND F. MERRIAM.

PART III

THE SOUTHERN BAPTIST CONVENTION

WITH William Carey began a new era for foreign missions. The doctrine emphasized by Christ in his farewell words flashed out again upon God's people. The English Baptist Missionary Society which sent out Carey, was organized October 2, 1792. The new society and its missionary were made the subject of all manner of scoffing and ridicule. But they work well who work with God to carry on his plans in Christ. Carey, Fuller, and others built even wiser than they knew. The English Missionary Society started by sending out Carey. The interest developed, and funds were gathered in this country also, and sent to the society in England for the work. But God was moving on other lines, and two young men were in college in America preparing to go to mission fields. These young men, Judson and Rice (Pedobaptists), started for India, but became convinced that the Baptists were right, and so on arrival in India were baptized. Thus providentially the Baptists of America had missionaries on the field. The mother society in England advised that the churches in this country have a separate organization, and May 21, 1814, "The General Missionary Convention of the Baptists in the United States" was formed. In this, the old "Triennial Convention," the Baptists of this country worked harmoniously until trouble arose in reference to the question of slavery. By mutual consent a division was thought best, and May 8, 1845, the Southern Baptist Convention was organized in Augusta, Ga.

To better carry forward the work of missions the Convention appointed two Boards or standing Committees. One of

these was the Home Mission Board, to look after the mission work in the home land, and the other the Foreign Mission Board, to look after the work in foreign lands. The Foreign Board from the first meeting of the Convention has been located in Richmond, Va. It consists of twenty-one members living in Richmond, and one vice-president in each affiliating State. The general management of the Board is committed to the members in Richmond. The vice-presidents in the States endeavor to awaken interest and quicken the zeal of our people.

The Board is appointed annually by the Southern Baptist Convention. The Convention, which represents the churches, has entire control of the Board, which is really only a committee to act for the Convention, or for the churches which compose the Convention. Until the separation from the brethren of the North took place, the States which went into the new organization, had contributed $215,856.28 of a total $874,027.92, which had been given. While the churches of the South had contributed about one-fourth of the funds, they had received only about one-tenth of the appointments.

We will consider the work of the Board according to the countries in which we operate, taking these in the order in which we began work in each.

I. CHINA.

The first country to which the Board decided to send missionaries was China. The first American Baptist missionary in China was Rev. J. L. Shuck, of Virginia. At a missionary meeting he put in the contribution basket a piece of paper with "Myself" written on it as a contribution. He was sent out by the old Triennial Convention in 1835, and on the organization of the Southern Baptist Convention in 1845 was, with Rev. I. J. Roberts, accepted as a missionary of that body. They worked at Macao and Canton. They were joined by other faithful missionaries, and the work developed until now the Convention has important and growing interests in southern, central, and northern China. There is a number of churches. Those in and around Canton are known as the "South China Mission"; those in and around Shanghai as the "Central China Mission"; and those in the Shantung province in north China as the "North China Mission."

1. *The South China Mission.* This was our first interest in China. Work was begun here in 1845. Canton, a city of 1,500,000 inhabitants, situated about ninety miles from Hongkong, is the principal station. Here the venerable

Dr. R. H. Graves has labored since 1856, and is still doing a noble work. By his side Dr. E. Z. Simmons has stood for about thirty years. A number of other excellent men and women have labored faithfully here also. About eighty miles from Canton, up the West River, is located Shiu Hing, and one hundred and twenty miles farther up the same river, is Wuchow. Both of these places have churches, and are considered by the workers as strong strategic points. Many other large cities are in the bounds of this mission. There are in the South China Mission eight male and eleven female missionaries, eight ordained native preachers, twenty-three other male and female native helpers. In 1899 there were 533 baptisms. Of these, over 200 were baptized by a native preacher. The mission had 1687 members January 1, 1900, and at that time there were seventeen houses of worship. One of the greatest factors for good in this mission is a theological school conducted by Doctor Graves. Besides a training school for women, there is also a number of other schools—seventeen in all. Many of these are supported by the natives.

In Canton is located the Chinese Baptist Publication Society, organized in February, 1899. While it is most intimately associated with our mission, it is the intention of those founding it to make it furnish the Bibles, tracts, and other literature for the Baptist workers all over China. Dr. R. H. Graves is president of the society, and Rev. R. E. Chambers is corresponding secretary. The native Christians took stock liberally in this great enterprise.

2. *Central China Mission.* About 900 miles north from Canton is Shanghai, the principal station of the Central China Mission. This city has a population of 500,000 and is one of the most important cities for commerce, fashion, and literature in China. Foreigners have been attracted here for trade until there is a foreign city by the side of the Chinese. Our work here was opened in September, 1847, by M. T. Yates, J. L. Shuck, and T. W. Tobey. Here these noble servants of God labored amid great difficulties and laid the foundations for future workers. The church at Shanghai has about 100 members and five preaching stations. Ninety miles from Shanghai, and situated on the Grand Canal, is Soochow, a city of 500,000 population. Sixty miles farther up the canal, and on the Yang-tse River, is Chinkiang, with a population of 150,000. Forty miles from Chinkiang is Yangchow, with a population of 300,000. We have small churches in all of these places. Besides these named, there are other

points at which our missionaries labor. There are in this mission six churches with six male and ten female missionaries; eleven native helpers, of whom one is ordained and two are women. Twelve baptisms were reported last year. The membership is 160. They have six houses of worship, and ten schools with an attendance of 275. Dr. R. T. Bryan has recently established a school at Shanghai to train men in the ministry, which will doubtless do great good.

3. *North China Mission.* Five miles north of Shanghai is our next mission, which was opened in 1860 by Rev. J. L. Holmes and wife and Dr. J. B. Hartwell and wife. Dr. T. P. Crawford and his noble wife did valuable service in connection with this mission. In Tungchow, located on the gulf of Pechili, in north China, the work is being conducted by Dr. and Mrs. Hartwell, Miss Lottie Moon, and other workers. We have one church here with about seventy members.

Only a short distance to the southwest is Hwanghien, where C. W. Pruitt and wife have labored many years. We have two churches here, one at Hwanghien, and one at Hwei Ching, six miles distant.

Still farther southwest, a distance of 115 miles from Tungchow, we come to Pingtu. There are three prosperous churches at Pingtu and near-by. Saling (a village eight miles northwest) has a good church, and Chang-Kia-Kin (a village eight miles southwest of Pingtu and thirteen south of Saling) has a small church.

In the early part of 1893, several valuable workers connected with this mission, deciding that they had found a better way, withdrew from connection with the Board and moved farther toward the interior of China, where they have since been laboring for the Master.

The last report for all our missions in China shows a total of twenty-four churches, thirty-six out-stations, eighteen male and twenty-nine female missionaries, nine ordained and forty-six unordained helpers, ten of the latter women, 597 baptisms last year, 2,299 members, and thirty-four schools with 940 scholars.

II. AFRICA.

The work of Southern Baptists was begun in Africa when, in 1821, Lott Carey and Colin Teague (colored men) were sent out from Richmond, Va., with a number of others who went to form a colonization society in that country. They made a settlement in Monrovia, Liberia. The work was

fostered by the old Triennial Convention until 1845, and when the Southern Baptist Convention was organized, the existing work was continued by the American Baptist Missionary Union.

The Southern Baptist Convention sent out its first missionary, Rev. T. J. Bowen, in 1846, who began work in Liberia. In 1850, missionaries of the Southern Convention were sent to the Yoruba country, and in 1856 the Missionary Union turned over the whole work to the Southern Board. In 1867 the missionaries were driven out of the Yoruba region by war, persecution, and sickness, but in 1875 the work was resumed by Rev. W. J. David and Rev. W. W. Colley. Work was thenceforward carried on in the Yoruba country alone. On account of the terrible climate many missionaries have died, and many have been driven home. Yoruba Land is in Guinea, West Africa, between six degrees and eight degrees north latitude. The chief seaport is Lagos where there are two flourishing Baptist churches, one of them being entirely independent. The missionaries find it safer for health to live inland, and work is carried on at Lagos by a native convert. There are stations at Hausser Farm (fifteen miles away), Abbeokuta (seventy-five miles), Awyaw (150 miles), Ogbomoshaw (200 miles), and other points. The last annual report showed seven missionaries, twelve native assistants, six churches, fifty-six baptisms, and 385 members. They have six houses of worship. Four schools are conducted in connection with the mission. A railroad, recently constructed from Lagos up toward the Niger, and which will likely be extended to that river, is of great help to the missionaries.

III. ITALY.

Southern Baptists did not begin work in Italy until 1870, when Dr. W. N. Cote, a French physician, was appointed as a missionary. He was one of the first to enter Rome after the pope had lost his temporal power. At first the work seemed to prosper wonderfully. But troubles came. Men employed as evangelists proved to be unworthy. Complications arose, and Dr. J. B. Jeter, the president of the Board, was requested by his brethren to visit Italy and try to adjust matters in the mission. It was decided soon after that it would be best to send out for the work a strong, safe man from this country, and Dr. G. B. Taylor, pastor in Staunton, Va., was elected. He took the work in 1872, and has patiently and faithfully labored there ever since. Dr. John H. Eager was added to this mission in 1880, and worked in

Rome until 1890. He then removed his field of labor to Florence, where he remained until 1896, when he returned home, giving up the work.

While the cause in Italy has not seemed to prosper so rapidly as in some countries, yet it must be remembered that the conditions are most difficult.

In the report of the Board for 1899, there are reported twenty-four churches and twenty outstations, one missionary, twenty native helpers, seventy-two baptisms, and 624 members. There are churches in Rome, Florence, Venice, Genoa, Carpi, Naples, and other prominent places, including churches in Sardinia and Sicily. We have a chapel in Rome which cost about $27,000. The English Baptists have turned over their work in Naples to our Board, and we have arranged to take their chapel in that city.

IV. MEXICO.

The Foreign Board of the Southern Baptist Convention began work in Mexico in 1880. Rev. J. O. Westrup was first appointed, but was murdered in December, 1880. Rev. W. M. Flournoy took up the work, and in 1882 Dr. Powell was appointed and moved to Mexico, October, 1882. Mr. Flournoy worked until 1885, and resigned. Dr. W. D. Powell, by his zeal, energy, and consecration soon had not only a great work started in Mexico, but had so thoroughly aroused the enthusiasm of his brethren at home that a number of new missionaries had been appointed, several church houses built, and a good school for girls, Madero Institute, had been established. In 1898, the Board divided the work into the North Mexican Mission and South Mexican Mission, the dividing line being the 22° of latitude. The main stations in the North Mexican Mission are Saltillo, Torreon, Durango, and Zacatecas, while in the south are Toluca, Morelia, and Leon. The report made to the last Convention showed in both missions thirty-two churches, thirty-nine outstations, twelve missionaries, twenty native assistants, of whom ten are ordained, 175 baptisms last year, and a membership of 1,232. They have sixteen houses of worship, and three schools. The outlook in 1900 is more hopeful than for several years past. A Sunday-school paper, "*El Expositor*," is published at Saltillo, and in the same city the Board has had a school for training young preachers.

V. BRAZIL.

Of all the missions of the Southern Baptist Convention,

there is probably none which has been more prosperous than that in the land of the Southern Cross.

Southern Baptists sent Rev. T. J. Bowen to Brazil in 1859, but his health failed and he returned home. Nothing more was done by the Southern Convention until 1881. In that year Rev. W. B. Bagby and wife went out and settled for a while at Campinas. The next year they were joined by Rev. Z. C. Taylor and wife, and these together opened work in Bahia. At first there was much persecution, trial, and hardship, but the missionaries were faithful to their calling and a good beginning was made. Later Rev. W. B. Bagby moved to Rio and began work in that great city. Other missionaries joined them; the work spread, and to-day there are five divisions of the work, known as: The Rio Mission; the Campos Mission; the Bahia Mission; the Pernambuco Mission; the Sao Paulo Mission.

1. *The Rio Mission.* The main church in this mission is at Rio de Janeiro. Rio is a large city of about 800,000 inhabitants and is the metropolis of Brazil. Many nationalities are represented here and immigrants continue to pour in by the thousands. Through the liberality of two generous brothers, the Leverings, of Baltimore, Md., the church is provided with a beautiful house of worship, which is a great help in this large and growing city. Other churches connected with this mission are located at Bello Horizonte, Santa Barbara, Juiz de Fora, and Parahyba. Bello Horizonte is the new capital of the vast State of Minas.

One of the greatest blessings to the Rio Mission is Mr. L. C. Irvine, a layman from this country who is in business in Brazil, being connected with the great coffee house of Levering & Co. He teaches, preaches, works, gives, and in other ways helps the cause of the Master.

2. *The Campos Mission.* The chief city of this mission is Campos, and there we have a flourishing church of about 215 members. They have a church building, most of the cost of which they have paid themselves. Rev. S. L. Ginsburg is the earnest missionary in charge of this mission. He is the converted son of a Russian rabbi, and his work for Christ has been greatly blessed. The churches at San Fidelis, Grandu, Macahe, and Ernesto Machado are also connected with this mission.

3. *Sao Paulo Mission.* This mission was organized in 1899, though work had been carried on by us in the city and State by that name before. Sao Paulo is a large city of 75,000 inhabitants, and is a fine place for mission work. The

Board has given instruction to Rev. J. J. Taylor, missionary there, to open a school for the training of young preachers.

4. *Bahia Mission.* This is the oldest of our missions in Brazil. Rev. Z. C. Taylor has worked here faithfully for many years. The churches connected with this mission are located at Bahia, Valenca, Amargosa, Vargem-Grande, Casca, and other places. Bahia is an important city of 150,000 inhabitants. Here Mrs. Z. C. Taylor has a large school which she superintends in person.

5. *Pernambuco Mission.* The Pernambuco Mission is still farther up the Brazilian coast, and has been much blessed. There are in this mission eight churches, located at Pernambuco, Nazaretto, Goyanna, Maceio, Natal, and Para. It has been decided by the Board to organize the work in and around Maceio into another mission, to be known as the Alagoas Mission, from the State in which it is located. It would be seen on a map that we have churches extending from far up the Amazon to Sao Paulo, a distance of several thousand miles.

The missionaries in Brazil, with the concurrence of the Board, have agreed to remove the publishing house from Bahia to Rio. This new arrangement will serve much better to furnish all the workers with the needed literature. The work has grown until the last report showed in Brazil twenty-seven churches, forty-five outstations, nineteen missionaries, nineteen native helpers, seven of them ordained, 431 baptisms last year, 1,922 members, and six houses of worship.

There is much in connection with the work in Brazil for which we should thank God and which should inspire us to press forward in his service. What was started years ago in weakness has grown, until now we have work in nine of the twenty-one States and one of our most prosperous missions.

VI. JAPAN.

In 1860 the Board sent out J. Q. A. Rohrer and wife as missionaries to Japan. They sailed on a vessel, "Edwin Forrest," which was never afterward heard from. Nothing further was done until 1889, when the Board sent out, October, 1889, four missionaries, Rev. J. W. McCollum and wife and Rev. J. A. Brunson and wife. They first located at Kobe and undertook the difficult task of mastering the language. Rev. J. A. Brunson soon became dissatisfied, and, deciding that he was not called to be a missionary, returned to this country. Others were sent out. Meanwhile the work had all been transferred to the part of Japan

known as Kiushiu, with its 8,000,000 of inhabitants. The chief stations now are Fukuoka, with 50,000 inhabitants; Nagasaki, eighty miles southwest, with 70,000; Kokura, forty miles northeast, with 15,000. There were January 1, 1900, eight missionaries, seven native helpers, and seventy-five members. Ten baptisms were reported for 1899.

VII. BRIEF REVIEW.

If we look back briefly over the work, we find that in 1860, after fifteen years' service, the Board had missionaries in China and Africa. They had just sent Rev. T. J. Bowen, with his wife, to undertake work in Brazil, which later, on account of the failing health of the former, they had to abandon. The Board was also considering Japan, and had appointed several missionaries, none of whom, however, ever reached Japan. The collection for the Board the first year was $11,689.05; for 1860 it was $41,195.07; for the first fifteen years, $383,344.28. In 1845 it started without a missionary; in 1860 it had twenty-three missionaries and five native assistants. The number of baptisms is not recorded in the reports of that period.

Coming forward fifteen years more, we have the time from 1860 to 1875. This includes the trying period during and after the Civil War, when home needs greatly reduced the receipts of the Board and hindered the work. During this period work had been begun in Italy (1870), and so in 1875 the Board had missionaries in China, Africa, and Italy. There were eighty-nine baptisms reported for the year in the report of 1875. The collections for the year were $30,848.58. The total collections for fifteen years were $408,476.82. There were fifteen missionaries employed, with twenty-six native assistants.

For the next period of fifteen years, 1875 to 1890, we find that new work had been opened in Mexico and in Japan, and also again in Brazil. The receipts had gone up in 1890 to $109,174.20 for the year, the total for the fifteen years being $960,189.87. There were 409 baptisms reported for the year 1890, and a total membership in all the missions of 2,213. The reports show seventy-eight missionaries and eighty-six native assistants, 164 workers in all.

For the last ten years, 1890–1900, the great idea has been to strengthen and develop the work already begun. New stations have been opened, but in countries already occupied by our missionaries. The interest has increased and strengthened in the home land. The report for this year, 1900,

showed the following results: Contributions, $140,102.30; baptisms, 1,341; members, 6,537; missionaries, ninety-four; native helpers, 133; workers in all, 227. Since the report was rendered in May, 1900, eight other missionaries have been appointed and two of those on the field have resigned, so that the Board closed 1900 with just about 100 missionaries and 135 native workers. The total contributions from 1845 to May 1, 1900, were $2,984,295. The contributions for the past ten years show a gratifying increase, being over $1,200,000, nearly as much as for the previous thirty years.

The great commotion in China owing to the uprising of the "Boxers" is causing trouble at the time this is written, but doubtless God will overrule all this to the glory of his name. Our King leads us on as we go in his name to give the world the gospel of his love in Christ. Our regret is that we have done so little; our glory, that he has so abundantly blessed our feeble efforts; our purpose is to do more to fulfill his command and to let all men know of his love.

R. J. WILLINGHAM.

XV

AMERICAN BAPTIST HOME MISSION WORK

PART I

THE AMERICAN BAPTIST HOME MISSION SOCIETY 1832–1900

AMERICAN Baptists awoke to the need of a general home mission society in 1832. They had a general organization for foreign missions, but for home missions there was none. Two or three Eastern societies or Conventions, in addition to their own work, had been doing a little for the evangelization of the West.

"A voice crying in the wilderness" for such an organization had been heard for several years. It was that of the rugged Baptist, Rev. John M. Peck, who in 1817, with his wife and three small children, journeyed in a one-horse wagon 1,200 miles from Connecticut to St. Louis as a missionary of the Triennial Convention. It rang through New England as he returned after nine years' service. Rev. Jonathan Going and others, of Massachusetts, were aroused; he visited the West, with Mr. Peck drafted a plan for a society, and secured the approval of others; a provisional committee was appointed in 1831 to call a convention, which met in New York City, where, April 27, 1832, with great unanimity, the American Baptist Home Mission Society was organized, "to promote the preaching of the gospel in North America." During its entire history its headquarters have been in New York City.

There are three fairly distinctive periods in the society's history: the first, from 1832–1862; the second, from 1862–1879; the third, from 1879–1900.

I. THE FIRST PERIOD, 1832–1862.

Most fitting was it that Doctor Going, a man of remarkable power, should be made helmsman or corresponding secretary. Officially associated with him were many of the foremost men of the denomination. For five years he wrought,

until, feeling that the society was on a sure basis, he took the presidency of Granville College, Ohio, where he died in 1844, aged fifty-nine years. For two years Rev. Luther Crawford succeeded him until his death in 1839, when Rev. Benjamin M. Hill was elected, serving from 1840 until 1862, dying in 1881, aged eighty-seven. During his administration great difficulties were encountered in the anti-slavery agitation, which resulted in the withdrawal of Southern Baptists in 1845, in the Bible Society controversy, in the two panics of 1837 and 1857, and the culminating troubles of the Civil War in 1861. With great ability, patience, and prudence he piloted the ship through these stormy seas.

To the West the society's face was first turned; for its evangelization, clarion appeals were made. Needs were great. Where were the requisite resources for its occupation? Among the 385,000 Baptists in the United States in 1832 there were few wealthy men and few strong churches. About 140,000 Baptists in New England, New York, New Jersey, and Pennsylvania constituted the chief reliance of the society. West of New York there were about 32,000 who were weak, widely scattered, and in the incipient stages of organized activity. The society had to make a place for itself in the benefactions of the churches, most of which had never heard the now familiar words, "systematic beneficence." Receipts the first year were $6,586.73; four years later, $16,910.85; $20,000 for the first time in 1847; reaching the highest point of this period in 1853, $56,381.08; thence falling to $31,144.28 in 1862.

The first year fifty missionaries were laboring in twelve States and in Canada, thirty-seven in Western fields, a number in several Southern States. Five years later there were 103; in 1847, 136; in 1854 the highest number, 175; dropping to eighty-four in 1862.

Particular emphasis was laid upon the early occupation of important centers like Cleveland, Indianapolis, Louisville, St. Louis, Detroit, Kalamazoo, and Chicago, to which missionaries were appointed within the first two years.

Exploring and itinerant missionaries traversed whole States and Territories by most primitive methods. In Minnesota, Rev. Amory Gale, during sixteen years of pioneer work, traveled more than 100,000 miles, much of it with Indian ponies, and that too while a great asthmatic sufferer, frequently sleeping under his wagon, fighting wolves, in perils of Indians, a Christian hero who joyously endured hardness for Christ. Revs. Ezra Fisher and Hezekiah Johnson, in 1845 made

their tedious overland trip of seven and a half months to Oregon, where in their missionary service they endured great privations. Upon the acquisition of California and before the discovery of gold was known in the East, the society in 1848 sent thither Rev. O. C. Wheeler, who, arriving early in 1849, erected the first Protestant meeting-house in that State, while another laborer in 1849 went to New Mexico. Into Nevada in 1857, into Colorado in 1859 and 1860, into Montana in 1861, poured surging, turbid tides of humanity eager for riches. Thither, as soon as practicable, the society's missionaries went, battling manfully for Christ.

As auxiliary to its Western missionary work, the society in 1854 made a beginning in church edifice work, during the next eight years securing for this purpose about $12,000, with which, by 1862, nineteen churches were aided in erecting houses of worship, others being aided subsequently from this fund. A well-defined plan for a loan fund was adopted in 1862, but its execution was arrested by the war.

A new mission field was soon presented among the foreign populations. Immigration, which for years prior to 1820 was a rivulet of 8,000 arrivals annually, swelled to 100,000 in 1842, to 428,000 in 1847, and in the next seven years to 2,250,000. Missions to the Welsh began in 1836, to the Germans in 1846, to the Scandinavians in 1848, to the French Canadians in co-operation with the Grande Ligne Mission in 1849, and to this people in the United States in 1853. As early as 1852, and for years, unavailing efforts were made to secure a Chinese missionary for the Chinese in California, who first arrived in 1849. Receipts for these thirty years were $795,259.82; the whole number of missionaries appointed was 2,947, whose services aggregated 2,398 years, and who reported 1,242 churches organized and 27,911 persons baptized.

The period closed in the gloom and carnage and distractions of the Civil War, with strong expressions of the society's faith in the ultimate issue and with the girding of itself for future tasks which it faintly foresaw.

II. THE SECOND PERIOD, 1862–1879.

From 1862, new mission fields, new men at the helm, and new measures are to be considered.

In the seventeen years of this period there were five corresponding secretaries, three of whom, however, served awhile together. These were Dr. Jay S. Backus, 1862–1874; Dr. James B. Simmons, 1867–1874; Dr. E. E. L. Taylor, 1869–

1874; Nathan Bishop, LL. D., 1874–1876; Dr. S. S. Cutting, 1876–1879.

The disastrous effects of the war seriously embarrassed the society, receipts in 1863 being only $32,095.30. In 1862 it adopted the district secretaryship system for more systematic cultivation of the churches. In 1865 $94,403.17 was reported. In 1866 the hundred thousand dollar mark was passed; returning prosperity, an inflated currency, and special efforts for the Freedmen and the Church Edifice Fund carried receipts in 1874 to the pinnacle of $221,272.97; whence the panic, changes in secretaryships, and discontinuance of co-operation with several State Conventions, precipitated the society into the pit where in 1879 actual receipts were only $115,083.38.

In 1862 there was a sudden change of emphasis in the society's work. In January the Executive Board sent a committee South to inquire into the condition of the fugitive slaves within the Union lines. The story of their needs was appalling. In May the society itself directed that missionaries and teachers be sent thither; in June several eminent brethren were appointed. By 1864 there were workers in seven Southern States. In 1865, at St. Louis, a month after the close of the war, vigorous action was taken for the efficient cultivation of this new field. From 1864 to 1869 "The National Theological Institute" was a rival claimant for denominational support in this field, but in 1869 retired in favor of the society. In 1874 eight schools, some of them with quite valuable properties, were in operation. Instruction of the illiterate multitudes at first was in the simplest rudiments. Special attention was given to the education of ministers for Negro congregations which had withdrawn from white churches. Along with this was the training of colored teachers for the common schools which for the first time were established in most of the Southern States after the war. In 1879 forty-four teachers and 1,041 pupils were enrolled in these institutions.

Highly educated, heroic, consecrated men and women offered themselves for this pioneer service. Conspicuous among these were Henry Martyn Tupper, of Shaw University; Charles H. Corey, of Richmond Theological Seminary; D. W. Phillips, of Roger Williams University; G. M. P. King, of Wayland College, whose whole lives were laid on this altar of service for Christ.

This entrance of the society into the territory of the Southern Baptist Convention was at first regarded with de-

cided disfavor by many Southern Baptists. Its missionaries found few among the whites to welcome or help them. At length, as a result of overtures by the society for their friendly co-operation, they expressed their general approval of the work which they were financially unable to do. In 1867 the society took the initiative for the resumption of fraternal relations, broken off in 1845, by appointing messengers to the Southern Baptist Convention in 1868; that body sending a like committee to the annual meeting of the society soon after, when Doctor Jeter declared that they had come "to bury the tomahawk forever," and that, "in some way, Baptists of the North and South must come together and work together."

In 1877 the society, after conferring with representatives of the Home Mission Board of the Southern Baptist Convention, concerning co-operative work in the form of ministers' institutes for colored preachers, appointed a superintendent thereof, Dr. S. W. Marston, of Missouri, who was continued for several years, Southern Baptists assisting in the institutes, but assuming no financial responsibility therefor.

The relinquishment by the Missionary Union in 1865 of its Indian missions to the Home Mission Society, opened another new field of effort. At once Dr. E. E. L. Taylor was appointed "Associate Corresponding Secretary for the Indian Department"; missions among the Cherokees and others that had been shattered by the war were reorganized, rehabilitated, and strengthened, decided progress being made during this period.

From another quarter a new call came in 1869 with a resounding clang. The doors of opportunity swung wide open in Mexico. The republic, after a bitter fight with Romanism, reduced it to subjection and gave religious liberty to all. Seed sown by a Baptist minister in 1862 had borne fruit in several companies of believers in Nuevo Leon. The Macedonian cry of Rev. T. M. Westrup could not be disregarded. He and others were appointed and sustained until 1873, when retrenchment was inevitable and aid for several years was withdrawn.

The same year a missionary was appointed to the Chinese of San Francisco, where in 1870 there were six Chinese Sunday-schools, with about 250 pupils, while thousands of this people heard the gospel in their own tongue. Prosperous missions were also maintained in Oakland, and in Portland, Oregon. The violent anti-Chinese agitation caused a temporary suspension of the San Francisco mission in 1878.

The same year, 1869, was memorable also in home mission annals, because of the completion of the first transcontinental railway, which, together with other railway projects, gave a great impetus to the settlement of the West. This was further accelerated by the homestead law of 1862, by the opening of Indian reservations, and by the exploitation of the West by railway companies that had lands for sale. Enormous pressure was put upon the society in its Western work. To Colorado in 1862, to Nevada in 1863, to Dakota and Idaho in 1864, to Wyoming in 1870, to Utah and Montana in 1871 its missionaries were sent, while large reinforcements were thrown into Wisconsin, Minnesota, Iowa, Nebraska, and Kansas, 217 laborers being reported in Western fields in 1874.

Accompanying the demand for more missionaries was that for aid in building meeting-houses. "Better send one missionary with his house than two without it." The project of a Church Edifice Loan Fund was revived, and in 1869 Doctor Taylor was made corresponding secretary of the new department, for which by 1875 about $275,000 was secured. Between 1862 and 1879, 333 churches, chiefly in the West, were aided thereby.

In the East also there were increased demands upon the society. The foreign element was augmented by nearly 5,000,000 arrivals during this period. The existence of 100 German Baptist churches with 7,300 members in 1876, and fully 100 Scandinavian churches with about 6,500 members in 1879, was very encouraging for enlarged effort among them. In 1869 began the evangelization of the throngs of French Canadians pouring into New England.

New factors in home missions appeared during the closing years of this period. In 1873 the Women's Baptist Home Mission Society of Michigan was organized to aid in caring for destitute localities in the State and to assist the general society in its educational work for the colored people. In February, 1877, was organized The Women's Baptist Home Mission Society of Chicago, on an entirely independent basis. In November, 1877, The Women's American Baptist Home Mission Society was organized in Boston, with the purpose of becoming auxiliary to the general society. An unsuccessful attempt was made in 1879–1880 to combine these in one organization. Further references to them and their work appear in the ensuing period.

All in all this was a remarkable period in the history of the society and of home missions, in which receipts aggregated $2,472,582.22, whereby 4,827 missionaries were appointed,

among ten nationalities, in thirty-seven States and Territories and in Mexico, who reported 1,395 churches organized and 55,861 persons baptized.

III. THE THIRD PERIOD, 1879–1900.

In the third period of twenty-one years the society's operations attained to unprecedented proportions. From 1879 until his resignation in 1893, Henry L. Morehouse, D. D., was corresponding secretary, thereafter continuing in the new position of field secretary. He was succeeded by the present incumbent, T. J. Morgan, D. D., LL. D.

The improving material condition of the country at the beginning of this period and the quickening impulse of the great Jubilee Meeting in New York City in 1882, encouraged the society to launch out in larger undertakings.

An advanced step was taken in the establishment of the Church Edifice Gift Fund in 1881, about $100,000 being transferred by consent of the donors from the Loan Fund for a permanent gift fund, of which the income alone should be used. Within four years over $100,000 was also secured for gifts outright to churches. The number of churches aided by gifts and loans rose rapidly to sixty-six in 1882, to ninety-seven in 1883, to 107 in 1884, to 113 in 1885. This fund thenceforth became the right arm of the society in Western missions. In several Western States and Territories nearly every church edifice of much value has been erected by the society's aid.

Westward afresh swept the tides of population with the opening of about 50,000,000 acres of Indian reservations in Dakota, Colorado, and elsewhere to settlers, with the completion of the Northern Pacific Railway in 1883, and of the Southern Pacific, together with the extension of many other lines about that time. In advance of, along with, and after the construction of railways, the society's pioneer missionaries went, working so well that, for instance, at the completion of the Northern Pacific Road there were twenty Baptist churches and fourteen meeting-houses between Lake Superior and Puget Sound, nearly all of which had received missionary and church edifice aid. The society occupied Arizona in 1879 and re-occupied Utah in 1881, in three years expending there about $20,000 in church edifice work; for about fifteen years it generously aided the Baptists of British Columbia, contiguous to our fields and remote from the Eastern provinces of Canada, and everywhere lengthened its cords and strengthened its stakes throughout the West.

Quickly, after the mighty rush of population into Oklahoma in 1889, and into the Cherokee Strip in 1893, its workers went thither. By 1900, $68,703.33 had been expended for missionary purposes, forty-five churches had thus been aided, and thirty churches, mostly at prominent points, helped in the erection of houses of worship by grants amounting to $14,038.91.

A new plan of co-operation, differing from the unsatisfactory former plan that terminated in 1874, beginning experimentally in 1878, became general, with modifications, between the society and Western State Conventions. It has been of great value to both and to the work at large. Conditions soon required wise and closer supervision, hence, in 1882, William M. Haigh, D. D., of Chicago, was made superintendent of missions for several of the older Western States; then Dr. H. C. Woods, for several of the trans-Mississippi States and Territories; after his transfer to the Pacific Coast division he was succeeded by Rev. N. B. Rairden, D. D.; and after Dr. Wood's death, by Dr. C. A. Wooddy for the coast.

Mexico was reoccupied in 1881, the City of Mexico was occupied in 1883; about $27,000 was soon expended for mission properties in that city and Monterey. In 1900, twelve missionaries, seven teachers, and a church-membership of about 800 was reported.

Chinese missions in California were resumed in 1885, when the Home Mission Board of the Southern Baptist Convention discontinued its work there, which had been carried on for several years through returned missionaries from China. Mission headquarters costing about $20,000 were secured in San Francisco in 1888; and in 1894, eighteen mission stations were reported on the coast. Also in Chicago since 1891, and in New York City since 1893, efficient missions have been maintained for the Chinese.

From 1887 work was begun successively among the Bohemians, Poles, Portuguese, Finns, Italians, Jews, Hollanders, and Japanese. Continued prosperity characterized the work among the German and Scandinavians; the German Baptist churches in 1900 numbering 240, with 22,291 members; and the Scandinavian Baptists about 23,000, the latter constituting in Minnesota nearly one-third of the entire Baptist strength. The Swedish Baptists number 18,000. The whole number of Baptists in these foreign-speaking churches is about 52,000, besides thousands who have become identified with American churches—a large harvest gathered chiefly in the

last thirty years. Among them 275 missionaries were reported in 1900. Even in New England there were thirty-eight missionaries among six nationalities. The brunt of the battle in this quarter has been borne by the society, for the South has had but a small fraction of the foreign element, about ninety-seven per cent. going into the North and West.

In educational matters for the colored people there has been great advance. The number of schools and of pupils therein increased about four-fold. In 1882 Dr. John M. Gregory was appointed and served as superintendent of education for two years. Rev. Malcolm MacVicar, LL. D., was superintendent from 1890 until 1900, when he became president of Virginia Union University.

The faculties of institutions were strengthened, their equipment and their courses of study improved, and the work throughout conducted according to approved modern methods. Of the 251 teachers employed, 124 are colored; leading colored men are also on Boards of Trustees of incorporated institutions. Co-education is the rule in these schools. There are, however, two flourishing schools exclusively for women, viz, Hartshorn College, at Richmond, Va., and Spelman Seminary, Atlanta, Ga. A law school and a thorough medical school have been developed at Shaw University, N. C. Industrial education has had considerable attention in several institutions, and nurse training and missionary training schools have been established. There are normal training courses for teachers; in all the higher institutions ministerial instruction is imparted; while the Richmond Theological Seminary, Virginia, is the high-grade school for advanced students for the ministry. Thirteen secondary institutions, most of which were started and are managed by colored Baptists, have been adopted and receive the society's supervision and aid.

Expenditures for this pupose, which until 1880 had aggregated altogether less than $440,000, soon exceeded $100,000 annually, and for the period amounted to $2,600,000. In addition to this, endowment funds were increased from $21,993.90 in 1879 to $284,352.11, besides $115,000 to Leland University, Louisiana, which has become self-supporting. Benedict College, at Columbia, S. C., approaches self-support through the gifts and bequests of Mrs. B. A. Benedict, amounting to about $100,000. An endowment of at least $2,000,000 is needed for the maintenance of these schools. Much attention has been given to constructive missionary work for the Negro Baptists of the South; by co-operating with their

State Conventions; by the appointment in 1887 of a colored man of marked ability, W. J. Simmons, D. D., as district secretary; and, since the Fortress Monroe Conference, in 1894, between representatives of the society and the Home Mission Board of Atlanta, by co-operative effort with that Board and with the white and the colored Baptist Conventions of several States.

No less marked, relatively, has been the development in our Indian work. A school started at Tahlequah, I. T., in 1880 has grown into Indian University, near Muskogee, with its large campus, fine buildings, and excellent reputation; secondary schools are maintained at Tahlequah in the Cherokee Nation, at Atoka in the Choctaw Nation, and at the Wichita Agency; while the school maintained for years among the Seminoles has been amply provided for by that nation out of its government funds. A number of chapels for the Indians have also been built by the society's aid. Among the Kiowas, since 1893, when they granted concessions for mission property, several chiefs and about 200 in all have become members of two Baptist churches, and the whole tribe is taking on the customs of a Christian civilization. The Arapahoes, Cheyennes, Comanches, and Caddoes are likewise, though not so largely, turning to Christ. Among the civilized Indians most has been done for the Cherokees and the Delawares, but much also for the Creeks, Choctaws, Sacs and Foxes, Seminoles, and lesser tribes. The whole number of Baptists in the Indian churches of Indian and Oklahoma Territories is about 4,300.

To Alaska, missionaries were appointed in 1886–1887, with headquarters at Kodiak Island. Out of this has grown a mission and an orphanage, supported by the Woman's American Baptist Home Mission Society. The rush to the Klondike in 1897 led to the occupation of Skagway, in 1898, the organization of the northernmost white Baptist church in America, and the erection of a good house of worship there in 1899.

The evangelization of our great cities engaged the society's special attention in 1893, resulting in a plan of co-operation with city mission societies which was first put into execution in Chicago in 1898 and subsequently in Detroit and Buffalo, its wider extension being prevented by lack of resources.

The opening of Cuba and Porto Rico imposed new obligations upon American Baptists. An agreement was reached in the fall of 1898 between the Home Mission Society and the Home Mission Board of the Southern Baptist Convention,

whereby Porto Rico and the two eastern provinces of Cuba were taken by the former and the four western provinces of Cuba, by the latter. Early in 1899 two experienced missionaries, formerly in Mexico, were sent to Santiago, Cuba, and to San Juan, Porto Rico. These were soon reinforced by others; a number of stations were occupied, valuable church property was secured, and large and deeply interested congregations were gathered to hear the unheard-of story of salvation through Christ alone. Baptisms were frequent, and within about a year there were six churches with about 400 members in both islands. It was a striking providence that gave the Society just when urgently needed, seven capable Spanish-speaking missionaries for these needy fields—"Catholic countries without religion."

Women's Home Mission Societies have borne an honorable part in the enlarged activities of recent years. The Women's Baptist Home Mission Society maintains a missionary training school in Chicago and in 1900 reported 149 laborers during the whole or part of the year in thirty-five States and Territories and in Mexico. Receipts from contributions, etc., were $69,919.09. While this society is not auxiliary to the parent society, yet to some extent it co-operates with the latter and with several Western State Conventions. In connection with institutions for the Negroes it maintains two missionary training schools for women. Its educational missionary work is limited chiefly to these and to the appointment of matrons in several schools for the Negroes and the Indians.

The Women's American Baptist Home Mission Society, of Boston, Mass., maintains in general close auxiliary relations with the parent society. Its distinctive, though not exclusive, work is educational, for the Negroes, Indians, and Mexicans. Spelman Seminary, of Atlanta, Ga., the largest and best equipped school in the world for colored young women, has had its generous support. In 1900 it reported fifty-seven laborers and $35,558 in receipts.

In the strenuous endeavor of this period expenditures sometimes outran receipts. By 1886 a debt of $123,428.93 had accumulated. Within three months, by the large gifts of a few and the smaller gifts of many, it was provided for. Again in 1897, because of hard times, falling off in legacies, and the difficulty of making retrenchment, an alarming debt of $190,181.82 appeared. The Missionary Union's debt was $303,307.56. Both societies made common cause for their payment, and for this purpose, with the munificent offer of $250,000 by Mr. John D. Rockefeller, soon secured $500,000.

The marked progress during this period is shown by the following statements: The receipts of 1880, $160,588.27, were more than doubled in three years and went by leaps and bounds to $552,503.47 in 1887; the total for the first eleven years being $4,206,513.14, and for the last ten, $4,905,230.31, making a grand total of $9,111,744.01 (less about $300,000 of annuity funds reckoned twice). This is nearly three times the amount received in the previous forty-seven years. This increase was due in part to large legacies, amounting to $1,985,459.83; in part to the growth and prosperity of the denomination; to more diligent cultivation of the churches in the interests of home missions; and to the imperative necessity of enlargement to keep pace with the development of the country. Included in the foregoing is the increase in permanent funds for missions and education, from $55,615.28 in 1879 to $519,257.01 in 1900; church edifice permanent funds from $229,633.48 to $320,826.34; annuity funds from $97,258.91 to $445,053.97; school and mission property in value from $302,879.94 to $995,265. The field widened from thirty-four States and Territories to fifty-four; the laborers increased from 238 to 1,180; the nationalities represented from seven to twenty; schools for the colored people and Indians from eight to thirty; the enrollment from 1,041 to 4,848; while 1,617 church edifices were built by direct aid, thereby securing to the denomination property valued at $3,500,000, with accommodations for about 375,000 people. The whole number of missionaries appointed was 17,671; of churches organized 2,749; of baptisms reported, 80,746.

GENERAL REVIEW.

For the sixty-eight years, receipts, in round numbers, have been $12,000,000; the whole number of commissions issued, 24,242; over 16,500 years of service rendered by missionaries; over 2,000,000 sermons preached; nearly 5,500,000 religious visits made; thousands of copies of the Scriptures, and millions of pages of religious literature distributed; 5,387 churches and about 10,000 Sunday-schools reported as organized; 163,518 persons baptized and nearly as many more received by letter; thirty Christian institutions of learning maintained, with an aggregate enrollment of about 100,000 pupils; nearly 2,000 church edifices erected; operations extending to every State and Territory of the Union, five Canadian provinces, six States of the Republic of Mexico, and to Cuba and Porto Rico. In the West, directly and indirectly, it has fostered at least ten Baptist institutions of learning;

while in 1887 it took the initiative in measures that eventuated in the organization, the following year, of the American Baptist Education Society.

In all its mission fields it is a strong constructive, directive, unifying power; aiming to evangelize, energize, organize, mobilize, and utilize our forces for effective Christian service. It is also instinct with the spirit of Christian patriotism. Its platform is popularly regarded as the forum from which, in a sense, the voice of the denomination has been heard on questions having important bearings upon the progress of Christianity in our land. Its consecrated pioneer missionaries, as living shuttles in the rattling loom of frontier life, have woven into the forming texture of Western civilization the strong white threads of gospel righteousness.

Through the American Baptist Home Mission Society, at a minimum of machinery and expense, Baptists do a threefold work that is usually done by other denominations through three distinct organizations. A Missionary, Church Edifice, and Educational Society, requiring a half-million dollars annually; involving the care of school property valued at nearly a million dollars; and the wise management of permanent and conditional funds amounting to $1,300,000; and the scope of whose operations is continental, constitutes a work of great variety, magnitude, and complexity.

Its field presents six different soils, each requiring special treatment.

In the great West social conditions were abnormal. Women were only one in ten of the population in California in 1852. Even in 1890, in eleven Western States and Territories they were in the minority by a round half-million. Children were few. The first attempt at a Baptist Sunday-school in San Francisco was crowned with the attendance of seven adults and one child. To make homogeneous churches out of heterogeneous and sometimes antagonistic elements was no easy task.

Among the European and French Canadian population are encountered ignorance, bigotry, religious formalism, ecclesiastical tyranny, infidelity, atheism, and anarchy. Much good material, however, comes with the bad. They must have the gospel in their own vernacular.

The Asiatic, with his heathen notions, his reverence for the past, his conservatism, his transient residence, lack of family life, and often his antipathy to Americans because of abusive treatment, is nevertheless responsive to Christian kindness and susceptible to the truth when properly presented.

The North American Indian, in his native state a pagan, a nomad, unlettered, haughty, taciturn, smarting under real and fancied wrongs perpetrated by the whites, and occupying by compulsion islets of reservations in the all-encompassing Anglo-Saxon sea, furnishes Christianity an opportunity at home of proving its power, as it indeed has done, to transform the savage into a saint.

The American Negro, emerging from bondage in a pitiable plight ; low, intellectually and morally ; under painful racial limitations and encountering many obstacles, presented a unique problem to American Christianity. His progress, all things considered, has been remarkable. His is doubtless the most plastic character God ever gave any Christian people to fashion for himself. He is imitative, receptive, docile, deferential, communicative, demonstrative, and his faith is anchored in answered prayer for deliverance. The increase of Negro Baptists from 400,000 to 1,800,000 in a generation is a marvel in modern missions. Hundreds of the foremost Baptist preachers and others among them are from our Home Mission schools. The preparation of this people for their duties here and for the evangelization of Africa has justly been termed, "the great American work of the age."

In Mexico, Cuba, and Porto Rico there is spiritual sterility. By multitudes in all these lands the Romanist hierarchy is heartily hated for its bitter hostility to national struggles for freedom. Favorable changes are taking place because of new civil and religious conditions and the infiltration of the American spirit. The way of the Lord is being prepared and the word of the Lord therein shall not return unto him void.

Before us at the opening of the twentieth century is a vast and varied unfinished work, making large and imperative demands upon our resources and energies. With a population of more than 20,000,000 of foreign birth and parentage, constantly augmented by multitudes mostly unevangelized ; with our great cities surging with the forces of evil ; with 9,000,000 of colored population sadly in need of capable and consecrated Christian leaders ; with a quarter of a million Indians, most of whom are in spiritual darkness, but, as in the case of the Kiowas, evincing a surprising readiness to receive the truth ; with Mexico's 13,000,000, for whose evangelization American Christians are especially responsible ; with more than two and a half millions suddenly given to us in Cuba and Porto Rico, recoiling from a corrupt Romish hierarchy and hospitable to heralds of the gospel ; with Alaska rich in treasure, being threaded with railways and destined to

have a large population ; with Hawaii soon to be linked to this land by submarine cable and to assume immense importance as the naval rendezvous in the heart of the Pacific ; with the vast West, wherein are giant forces of evil ; it is indisputable that a tremendous task is yet ours to win North America for Christ. The worldwide influence of this nation, suddenly attained, is a summons to us to make it potent for truth and righteousness. The signal blessing of God upon our efforts hitherto should incite to more heroic effort henceforth all who love their fellow-men, their native land, and their Lord.

HENRY L. MOREHOUSE.

PART II

THE HOME MISSION BOARD OF THE SOUTHERN BAPTIST CONVENTION

THE Southern Baptist Convention was organized in Augusta, Ga., in 1845. A call for this purpose had been made by the Virginia Baptist Foreign Mission Society. A large number of delegates, representing churches in Maryland, District of Columbia, Virginia, North Carolina, South Carolina, Georgia, Alabama, Louisiana, and Kentucky, assembled in the house of worship of the First Baptist Church, and continued in session from the morning of the eighth to the evening of the twelfth of May. A large committee, in which every State that had sent delegates was represented, was appointed to draft a constitution for the new organization. The Convention created two Boards, one for Foreign Missions, which was located in Richmond, Va., and the other for Home Missions, located in Marion, Ala.

It is a significant fact that the first instruction to the Home Mission Board was given by the Convention which organized it, charging it "to take all prudent measures for the religious instruction of our colored population." How well the Board performed this duty may be inferred from the fact that the colored membership of our churches increased from about 200,000 in 1845 to about 400,000 in 1860.

The great changes which have marked the history of the Board have synchronized so nearly with the decades of the last half century that these may well serve us in writing its history. The four years between the beginning of the work

of the Board and 1850 are years of organization and development. From 1850 to 1860 includes the period of its early manhood, when it did effective work for the Master. From 1860 to 1870 includes the war period and the days of reconstruction. The decade from 1870 to 1880 was marked by the pinching poverty of our people and was the time of the Board's lowest depression. The period from 1880 to 1890 was the time of revival and reorganization, while that from 1890 to 1900 covers the years of its noblest work.

The first session of the Convention was held in Richmond, beginning June 10, 1846. There were present delegates from Pennsylvania, Maryland, Virginia, South Carolina, Mississippi, Georgia, Alabama, Tennessee, Kentucky, and Rev. J. L. Shuck, missionary to China. The first annual report of the Home Mission Board, after narrating the difficulties and embarrassment under which it had labored, states "that but few missionaries have been appointed, that until recently no funds have been at its disposal, and the prospect of securing them has been exceedingly gloomy." The Board had six missionaries under appointment.

The Boards of the Convention encountered great difficulties in the organization and prosecution of their work. The influence of the mission organizations with which they had been previously connected had not reached the churches of the South to any great extent. No meeting of either the Home Mission Society or the Triennial Convention had ever been held south of Richmond, hence the stimulating influence of these large bodies had never been felt by our people. In the South there were few cities and large towns, and in many of these our Baptist churches were small in numbers and undeveloped as to mission work. For example, the First, Second, Third, and Fourth Baptist churches, organized in the city of Washington, D. C., were each aided by the Home Mission Board of the Southern Baptist Convention. The Board did similar work in Norfolk, Raleigh, Columbia, Atlanta, Memphis, Vicksburg, Natchez, and Mobile. The strongest churches in the Convention were to be found in Richmond, Charleston, and Augusta.

The people, for the most part, were averse to the use of money in their religious work. For two or three generations scarcely a Baptist preacher could be found in all our Southern land who was willing to receive a stated salary from any of our churches, nor were the churches willing to accept the services of a minister who required a stipulated compensation. Whatever these faithful men received for the preach-

ing of the gospel was by voluntary contribution of the individual members. Under such conditions it was exceedingly difficult to induce many of the churches to make money contributions to the cause of missions.

However, under the wise and efficient management of the Rev. Russell Holman, corresponding secretary, aided by the services of that invaluable man, Rev. J. H. De Votie, the Board gradually developed the liberality of the churches, and brought them into active co-operation with it. In its fourteenth annual report the Board shows receipts, $45,778.60, and work as follows: Churches and stations, 533; missionaries employed, 104; baptisms, 1,667; churches organized, twenty-six; ministers ordained, twenty-four; houses of worship completed, fifteen; houses of worship commenced, twenty-eight.

A most valuable work had been done in many of the cities and large towns within its territory. The Board reports the following named cities and principal towns as having been occupied by one or more of its missionaries: Baltimore, Washington, D. C.; Richmond, Petersburg, and Wheeling in Virginia; Newport in Kentucky; St. Louis, Jefferson City, Saint Joseph, Hannibal, and Louisiana City in Missouri; Helena, Little Rock, and Fayetteville in Arkansas; Vicksburg, Natchez, and Jackson in Mississippi; Memphis, Chattanooga, and Knoxville in Tennessee; Mobile, Selma, and Livingston in Alabama; Hendersonville, Raleigh, Charlotte, and Eatonton in North Carolina; Sumter, Graniteville, Pendleton, and Columbia in South Carolina; Darien, Thomasville, Athens, and Atlanta in Georgia; Tampa, Hillsboro, and Pensacola in Florida; New Orleans, Natchitoches, and Baton Rouge in Louisiana; Galveston, Houston, Huntsville, and Austin in Texas; and in California, Oakland and Sacramento City. In addition the Board had sustained numerous missionaries in the interior of several of these States. These men by their unremitting labors had been eminently successful in the establishment of their cause over wide districts of their country. In no State is the value of the work of the Board in these early years more apparent than in Texas, one of the strongest Baptist States within the bounds of the Convention.

I. DECADE FROM 1850–1860.

Indians. At the time of the formation of the Southern Baptist Convention, mission work among the Indians was carried on mainly by an organization called The Indian

Mission Association, which had the seat of its operations in Louisville, Ky. This body was supported mainly by the Baptists of the South, and at the meeting of the Convention at Montgomery, in 1855, the proposal was made by the Indian Mission Association to unite it with the Southern Baptist Convention and transfer its mission work to the Home Mission Board. This arrangement was effected, and since that day mission work among the Indians has been under its care. Much of the early work of the Indian Mission Association was done among tribes that have either ceased to exist or have dwindled into a mere handful. It had men stationed among the Indians who then inhabited the territory now covered by the States of Kansas and Nebraska. Flourishing schools were established among these tribes, churches organized, and much good was accomplished. But the resistless tide of white emigration swept them away, and now there remains nothing but the name and the memory of this Christian work.

The greater part of the work done among the Indians by the Home Mission Board has been within the limits of Indian Territory. The Cherokees, Creeks, Choctaws, Chickasaws, and Seminoles, and to some extent the smaller tribes in the western part of the Territory and Kansas, shared in the efforts of the Board. So efficient were the labors of the missionaries, and so abundant the divine blessings upon them, that the number of Baptist churches among these tribes compares favorably with the number found in our strongest Baptist States. It is not an overstatement to say that in 1860, just before the beginning of the war, there was an average of one Baptist church for every thousand of Indian population, and almost an average of one Indian preacher for every church. The Board had schools among many of these tribes. It had in the Creek nation thirteen missionaries, fourteen churches with an aggregate membership of about 2,000.

Among the Choctaws it had eight missionaries, with a church-membership of about 450. There were four missionaries among the Cherokees, among whom the Missionary Union had a prosperous mission of six churches of about 1,300 members, two native preachers, and a school of about forty pupils.

It is a significant fact that no white missionary of any denomination ever acquired such a knowledge of any one of the languages of the Indians as to be able to employ it in preaching to them. The proposal to require missionaries to preach in the Indian language was discussed in the Convention at more

than one of its sessions. The question was referred to the Board, but so far as appears from its reports, no action was taken requiring its missionaries to preach in the Indian tongue.

II. DECADE FROM 1860–1870.

The work of the Board, so far as it concerned the "Domestic" and "Indian" departments, was practically suspended by the war. But it soon recognized the importance of work in the Confederate armies, and turned its attention to the camps and hospitals. In its report to the Convention which met in Augusta, Ga., in May, 1863, the Board gives the names of twenty-six army missionaries whom it had employed, gives most encouraging reports of their labors, and makes a stirring appeal for the enlargement of this work. The Convention heartily endorsed the plans of the Board, expressed the highest appreciation of the army as a mission field, instructed the Board to enlarge its operations in the army as speedily as possible and made a stirring appeal to the churches to contribute liberally of their means and to give up their pastors for this great work, urging that our patriotic soldiers deserved and should have the services of the ablest and best preachers in the land. In its next report the Board shows the employment of eighty-nine army missionaries and a great work done, though it does not, unfortunately, give any summary of the labors of the missionaries.

After the war, when the State Boards were all prostrate, our people impoverished, and the outlook gloomy indeed, the indefatigable secretary, Dr. M. T. Sumner, collected funds in Kentucky, Maryland, Missouri, and Texas, and helped to their feet again some of the most important points in the older States.

The Board had nearly thirty missionaries in Virginia, occupying such important places as Fredericksburg, Staunton, Petersburg, Lexington, Warrenton, Hampton, Culpeper, Bristol, Williamsburg, Portsmouth, Alexandria, and others. It had nine missionaries in North Carolina, fourteen in Georgia, nineteen in Alabama, seven in Mississippi, and thirteen in Tennessee. Thus it was seeking to heal the wounds of the war-smitten land with leaves from the tree of life.

III. DECADE FROM 1870–1880.

This decade covered the darkest period in the history of the Board. To conduct mission work under conditions that existed would have been impossible without the help of those States,

as Maryland, Kentucky, and Missouri, which had not been subjected to the disastrous experiences of other States in the Convention. Many of their churches came nobly to the help of the Home Mission Board. Notwithstanding this liberal support, the Board became more embarrassed each succeeding year, until near the close of this period its indebtedness became almost equal to its annual income.

The war was a great disaster to the Indians—greater even than to the whites. They had a larger proportion of their population under arms than any State, North or South. Their country became a highway for armies on both sides. Their schools were disbanded. Their churches were scattered. Their country was ravaged. Many of their church-members became backsliders and abandoned their faith. The missionaries returned to aid them, however, and in the past twenty-five years they have made most wonderful progress in their work toward the elevation of a Christian civilization.

During this period most of the Negro members of the churches composed of individuals of both races withdrew and formed churches of their own. This division was effected without disturbance or complaint. In most cases the Negroes made no claim to the houses of worship, and everywhere the white people aided them liberally in erecting houses suited to their wants.

Little mission work was done among them. The white people could not be persuaded to do much for the Negroes when so many thousands of their own race were so greatly in need of help to supply both their temporal and spiritual necessities. They soon supplied themselves with preachers of their own race who rejoiced in the privilege of preaching, and who were reluctant to invite others, and especially white preachers, to minister to their people.

IV. DECADE FROM 1880–1890.

In 1882 the Southern Baptist Convention, which assembled in Greenville, S. C., removed the Board from Marion, Ala., to Atlanta, Ga. The condition of the Board excited the gravest apprehensions. Its receipts from the churches were less than $20,000. It had not more than forty missionaries outside of the Indian Territory, and it had but four west of the Mississippi River.

The Baptist Convention in Arkansas was in co-operation with the Home Mission Society of New York. Nothing had been attempted in Missouri for years, and that State seemed lost to the Board forever. Texas was divided into five mis-

sionary organizations, four of which were receiving aid from the Home Mission Society, and the fifth was paralyzed by its own dissensions. Thus the entire territory west of the Mississippi River had passed out of the hands of the Board.

East of the river, the Mississippi Board was in alliance with the Publication Society, Georgia was co-operating with the Home Mission Society in work among the Negroes, while Florida was hesitating between remaining with the Board, or forming an alliance with the Northern society. The State Boards had grown vigorously, and from several of the States the Home Mission Board was excluded by action of their State Conventions. It is not to be wondered that the Convention at Greenville pondered the question whether removal or abandonment was the wiser policy. When it was decided to remove it to Atlanta, and the present Board was put in charge, the outlook was by no means assuring. A survey of the field indicated a great defeat and a lost cause.

Impressed with the conviction that the existence of the Convention depended upon the resuscitation of its fortunes, the new Board threw itself into the arduous work before it with the determination to use every proper effort to reclaim its lost territory, and to make itself a support to the Convention. This could not be done without money, and our impoverished and disheartened people could not be expected to give a speedy or a liberal response to its demands. But such were the earnestness of its efforts and the happy results of its policy, that in five years there was not a missionary to the white people of the South who did not bear a commission from either the Home Mission Board of the Southern Baptist Convention, or one of our State Boards in alliance with it.

1. *Cuban Missions.* In 1884 a mission was started at Key West among the Cubans resident in that city. Miss Adela Fales, who had lived in Spanish America and had acquired a perfect knowledge of the Spanish language, was appointed missionary to the women and children of that city, co-operating with the Rev. W. B. Wood, pastor of the Baptist church. A small chapel was built at a cost of about $1,500, and in this Miss Fales gathered a day-school and a Sunday-school, and held frequent meetings with the Cuban women. The results were most gratifying. In less than two years Brother Wood had baptized about forty of these Cuban people into the fellowship of the Baptist church. Some of this number on their return to Havana found other Christian people who had forms of worship like their own.

Communicating this fact to Brother Wood, they earnestly requested him to come to Havana and visit them. Application being made and consent received from the Home Mission Board, Brother Wood went to Havana and found Rev. A. J. Diaz and his people. For two years or more Brother Diaz had been laboring all alone, and unknown to the Christian world, among the people of his native island.

The history of this work in Havana is most wonderful. During the rebellion in Cuba about ten years before, A. J. Diaz, who was connected with the rebel army, was cut off from his command, and rather than surrender to the Spanish soldiers, threw himself into the sea. He was picked up by a small fishing vessel, and transferred to an American ship bound for the city of New York.

Here he was converted to a knowledge of the truth, and united with the Willoughby Avenue Church, Brooklyn, N. Y. After the act of amnesty was passed by the Spanish government, and it became safe to return to Cuba, Brother Diaz and his sisters went back to that island. Before leaving New York he had resolved to devote his life to the propagation of the gospel in his native land. Too modest to ask his brethren for financial support, he went back without making known his purpose to them, so that when he landed on the wharf in Havana he was without sympathy or support of any Christian organization. To use his own language, he had nothing but his Bible and his faith in God.

But he remembered that there were in the city of Havana friends and companions of his youth, and classmates of his at the university, and comrades in the army, and he resolved to go to these and tell them about the religious truth which was so dear to his heart. To his great delight he found that some of them were willing to listen to him. The Divine Spirit attended his labors, and one after another was brought to a knowledge of the truth, until at length, at the time of Brother Wood's visit to him, about 200 had been enrolled as "new men and new women."

As Brother Diaz did not regard himself as authorized to administer the ordinances, the Reform Church organized consisted of members who had never been baptized, and to whom the Lord's Supper had never been administered.

Brother Wood's visit resulted in the Baptists of Florida taking a great interest in the work in Havana, and Brother Diaz was brought over to Key West and there ordained by a presbytery of Baptist ministers resident in Florida. Brother Wood returned with him to Havana and secretly baptized

some half a dozen of those who had professed faith in Jesus Christ. He and Brother Diaz then organized the first Baptist church that had ever existed in the island of Cuba. This organization took place about the twenty-sixth of January, 1886. After Brother Wood's return Brother Diaz received and baptized the greater part of those who had been members of the Reform Church in Cuba.

The Florida Baptist Convention had appointed Brother Diaz and his sister Minnie as missionaries in the island of Cuba, and as all the work of Florida was done in co-operation with the Home Mission Board, they reported this work and these missionaries to that Board. At the meeting of the Southern Baptist Convention in Montgomery in 1886, the Convention formally recognized this mission in Cuba, and placed it under the care of the Home Mission Board.

When the war in Cuba began, the churches had about 2,500 members, and the mission was enjoying a degree of prosperity rarely exhibited in the history of Christian effort. Hostilities gave our Baptist cause a check which well-nigh proved its overthrow. Baptists in Cuba were always objects of suspicion. Their known love of liberty, and their unconquerable opposition to the union of Church and State marked them as enemies of Spanish rule and of the ecclesiastical tyranny which it upheld.

At the close of the war Diaz promptly returned to Havana. About 500 of our Baptist people had returned to the city. This remnant of his flock gathered around their former leader, and were reorganized under the bright auspices of a new land released from its long bondage of 400 years.

The Board has broadened its work, and now has prosperous missions not only in the Havana District, but also in those of Matanzas, Santa Clara, and Pinar del Rio. It is feeling its way to a still greater enlargement, which it hopes the churches will soon enable it to make.

2. *Work Among the Negroes.* One of the first efforts made by the new Board was to revive its work among the Negroes. The Home Mission Society of New York had expended large sums in the establishment and support of a school for both men and women. The work of evangelization was going forward under the direction and control of the ministry of the Negro churches, and there was little opportunity for missionaries of the white race to work effectively in this department.

There remained one field unoccupied which demanded immediate attention and the cutivation of which promised

the best results. This was the instruction of the pastors and prominent members of the Negro churches. Many of them were very poorly equipped for their work as pastors or deacons. The Board appointed W. H. McIntosh, D. D., to this work in Georgia. His services were so eminently useful that others were appointed.

After the agreement between the Home Mission Society and the Home Board for co-operation in work among the Negroes was made at Fortress Monroe this plan of work became a prominent feature in their conjoined efforts, and so continues at the present time.

3. *Sunday-school Work.* When, in 1873, the old Sunday-school Board of the Southern Baptist Convention was abolished, it had a debt of about $6,000, and this debt was turned over to the Home Mission Board, with instructions to publish the Sunday-school paper "Kind Words," and pay off the debt.

In 1891, at Birmingham, the Convention, by a practically unanimous vote, created a new Sunday-school Board, located at Nashville, and turned over to it the valuable property which the Home Board had created and fostered for the Convention.

VI. DECADE FROM 1890–1900.

The results of the Board's work during the decade ending May, 1900, is shown in the following figures :

Missionaries employed (annual appointments), 4,522 ; baptisms by missionaries, 53,438 ; total additions to mission churches, 111,706 ; churches constituted, 1,819 ; Sunday-schools organized, 3,439 ; raised by missionaries on the field for houses of worship, $646,385.

The fact that the Home Mission Board makes so favorable a showing is the highest commendation of the wisdom of its policy and the efficiency of its management.

I. T. TICHENOR.

XVI

THE AMERICAN BAPTIST PUBLICATION SOCIETY

THE Society began its organized life at Washington, D. C., February 25, 1824. For several years prior to this date there appears to have been a growing conviction among Baptist people that the denomination should have a publishing house which it might call its own. It is estimated that in 1820 there were in the United States about 2,200 Baptist ministers and 3,600 Baptist churches with 225,000 members. This large body of people would naturally feel that something should be done in the way of publishing and disseminating tracts and books setting forth Baptist views of truth. Among those most conscious of this need was Rev. Noah K. Davis, a young pastor of Salisbury, Md. While a student at Columbian College he had had conference with his fellow-student, James D. Knowles, about the matter of forming a society for the publication of Baptist tracts, and a subsequent meeting with Rev. Samuel Cornelius, who carried tracts in his bell-crowned hat, deepened his desire for the formation of such a society. As a result of his urgent solicitations a meeting was held at the house of Mr. George Wood, in the city of Washington, February 25, 1824, at which time, after much deliberation and prayer, the Baptist General Tract Society was formed. A constitution was adopted setting forth the aims of the new organization and defining its powers and purposes. A depository was established in the office of the "Columbian Star," which was placed in charge of Mr. John S. Mehan, who had the year before removed from Philadelphia to Washington.

An organization having thus been effected, the officers appointed seem to have proceeded at once, through the columns of "The Columbian Star" and other papers, to make known their action to the denomination throughout the country. Before the close of the first year ten central depositories were established at various points, and thirty-eight auxiliary societies were formed. The great difficulty with which the new society had to contend was lack of funds. The receipts of the first year were only $373.80. The city of Washington did not offer the proper facilities for stereotyping, printing,

and distributing tracts. These things stood greatly in the way of the progress of the new organization, and by the close of the second year, though the auxiliary societies had increased to seventy-one, it was felt that a crisis had arrived and that some change must be made or the work be given up.

At this point Mr. Davis came once more to the front. At his urgent solicitation the Society was removed from Washington to Philadelphia, in December, 1826. A depository was established on the second floor of a building in the lower part of that city, for which the modest rental of $100 per year was paid, and the work of the Society was begun again with new spirit and energy. From the time of its removal from Washington to Philadelphia until the year 1840 it made, however, but slow progress. Mr. Davis died in 1830, after three years of faithful service, and was succeeded by Rev. Ira M. Allen. The entire amount of money coming into the society's treasury during the sixteen years from 1824 to 1840, including sales and offerings, was only $86,114.91, or a little over $5,000 per year. Notwithstanding the difficulties in their way, however, the brethren in charge of the Society's interests kept bravely at their work. New tracts were continually being issued, and preparations were made for the issue of bound volumes. A monthly paper was published which continued for many years. Special attention was given to the furnishing of tracts for the Mississippi Valley, then opening for settlement. Money for tracts, or the tracts themselves, were sent to Judson in Burma, and Oncken in Germany.

I. A SECOND BEGINNING.

That beginning may be said to have dawned in 1840. The annual meeting was held at the Tabernacle Church, New York. At that meeting the name of the Society was changed from the Baptist General Tract Society, to the American Baptist Publication and Sunday-school Society, a title which was appropriately shortened in 1844 to the American Baptist Publication Society. The title of the general agent was changed to that of corresponding secretary, and as the position was then vacant, Rev. Morgan J. Rhees was elected to fill it. A new charter was secured and new life began to manifest itself. During the year Backus' "History," Booth's "Reign of Grace," Robert Hall's "Sermon on Modern Infidelity," a neat edition of the "Pilgrim's Progress," two Sunday-school books, and a number of illustrated tracts were issued. Efforts were set on foot to secure $50,000 as a publishing fund, and an additional amount to provide more ade-

quate accommodations for the home office. The year 1840 is also to be noted as the one in which the Society first employed paid colporters. It antedates all other organizations, not only in coining the name, but in seizing and using colportage in religious work, an honor of which, considering the value of this agency, it may well be proud.

But while the new day began to dawn in 1840, the sun rose slowly and behind heavy clouds. During the first year after the re-organization the receipts from all sources were only $12,778.05. The annual reports year after year bewail the lack of funds and the consequent inability of the Society to do the work expected of it. But what could be done was done. A few colporters were sent into the field, and the list of the Society's books and tracts kept constantly enlarging. In 1845 a charter, under which with slight modifications the Society has ever since been working, was obtained. During this year also "Carson on Baptism" was issued, and the publication of the works of Andrew Fuller was begun.

The year 1850 was notable in the history of the Society for at least two things. The first of these was the purchase and occupancy of the property known as 530 Arch Street. The second was the employment of Dr. J. Newton Brown as the first book editor of the Society. The building at 530 Arch Street was subsequently enlarged and the Society continued its occupancy for twenty-six years, or until the removal to 1420 Chestnut Street, in 1876. In 1856 the total number of issues amounted to 501, of which 237 were bound volumes.

The year 1855 was also notable for two things. One of these was an advance movement in the Sunday-school work of the Society. Previous to that year a large number of books for the Sunday-school had been published, but there were no papers or periodicals. In 1855 the entire stock of Sunday-school plates, engravings, copyrights, etc., belonging to the New England Sabbath-school Union was purchased at an expense of $6,715. The other notable event in 1855 was the beginning of the Society's work in Sweden. It was in that year that Mr. Wiberg, forbidden by Swedish law to preach the gospel in his native land, was sent by the Society to Sweden to originate and direct a system of missionary colportage, which was permissible under the law. So wonderfully was this work blessed of God that when, in 1866, the Society transferred the Swedish mission to the American Baptist Missionary Union, there were 176 Baptist churches, with an aggregate of 6,606 members, and the work had extended to Norway and surrounding countries.

Perhaps at this point, as well as anywhere else, we may speak of other and more recent work in foreign lands undertaken by the Society. For several years, or from 1872 to 1877, Mr. Van Meter directed a mission in Italy under its auspices. Like work was done for a considerable period, or from 1883 to 1891, through special funds contributed to the Society, in Turkey and Armenia. Dr. Philip W. Bickel was sent by it, in 1878, to rescue the colportage and publishing work in Germany begun and carried on by Doctor Oncken. He remained about eight years in the Society's service, accomplishing results which have wonderfully aided our cause in the German Empire and contiguous regions. In 1882 a second call came from Sweden, to assist our brethren there in inaugurating and conducting a publishing and colportage work. In response to this call, Rev. Jonas Stadling, son-in-law to Mr. Wiberg, was employed for three years, during which time he laid the foundations of the Swedish Publication Society. In 1883 two of the Society's colporters labored in Mexico. In more recent years the Society has aided our missionaries in India and China, and has assisted our English brethren in more fully establishing a denominational publishing house for the United Kingdom.

II. A NEW ERA.

While a new day dawned for the Society in 1840, a new era may be said to have begun in 1857, when Benjamin Griffith was called to the secretaryship. Doctor Griffith began his labors under circumstances which were far from propitious. The business of the Society was seriously embarrassed and was feeling the effects of the widespread financial panic under which the country was then suffering. But Doctor Griffith laid hold of the task set before him with the utmost vigor and faith. Mainly by the aid of the Crozer and Bucknell families sufficient funds were gathered to remove the debt and enlarge facilities for work. For three or four years matters went on to the great encouragement of its friends. Then came the Civil War, which during the first year or two greatly affected its business, while at the same time it brought new calls and opportunities. During the later years of the war, hundreds of Baptist Sunday-schools and churches in the South, impoverished by the war, were afforded help. Large quantities of literature were sent to camps and hospitals, and thousands of dollars were expended in work among the colored people. Perhaps at no time in the history of the Society was there greater activity or more satisfactory results.

It could hardly be said that the Society resumed its regular work at the close of the war, as it had been prosecuting this during the conflict, but it certainly can be said that with the close of the war there was a great enlargement of its work. It was found necessary to establish branch houses to accommodate the various sections. In 1869 the Chicago, St. Louis, and New York Branches were established, and in the following year the Boston Branch. Later there were added to these the Branch Houses at Atlanta, Ga., and Dallas, Texas—Atlanta in 1887, and Dallas in 1892.

It was about the year 1870 that a new era in Sunday-school work began for the Society. In November, 1869, a Sunday-school Convention under its auspices was held in St. Louis. This led to the publication of "The Baptist Teacher" and to the appointment of Dr. Warren Randolph as Sunday-school secretary. Dr. Geo. W. Anderson had been appointed book editor in 1864, and he and Doctor Randolph labored earnestly together in meeting the needs of the Sunday-schools and churches.

The jubilee of the Society was held at Washington, D. C., in 1874. Hon. J. L. Howard was then president. The meeting was one of great rejoicing and encouragement. The total receipts for that year from all sources were $430,-854.93, and the issues for the year amounted to 330,813,542 pages. Up to that time the Society had given the world 1,136 different publications. Two notable facts were brought out. One was, that for every dollar of receipts in the Publishing Department since its beginning the Society had actually published 1,054 18mo pages, or their equivalent, besides circulating more than an equal amount from other publishers, and in addition to this had accumulated a considerable property. The other, that the Publishing Department had contributed to the Missionary Department nearly $100,000 during the fifty years of its history. The benevolent work for the year was represented by the employment of twenty Sunday-school missionaries, fifteen colporters, and ten missionary agents. Grants of Bibles and religious literature had been made in thirty-one States, Territories, and foreign countries, and libraries had been given to 144 Sunday-schools and eighty-seven ministers. The invested funds at that date amounted to $93,500, on $15,000 of which the Publishing Department was paying interest to the Missionary Department. The outlook for the Society was full of promise.

It will not be possible within the limits set for this article to give in detail the history of the Society during the last

quarter of the past century. The important events of this period are chiefly: 1. The erection of the new building at 1420 Chestnut Street, and its opening in February, 1876. 2. The observation of the Robert Raikes Centenary in 1880, which netted the Society $10,000 for the extension of its Sunday-school work. 3. The memorable Bible Convention at Saratoga in 1883, which committed the Bible work of the denomination to the society. 4. The appointment of Dr. G. J. Johnson as missionary secretary in 1878, Dr. C. R. Blackall as Sunday-school editor in 1883, and Dr. C. C. Bitting as Bible secretary in 1884. 5. The publication of many important books and papers, as for example, the "Young People" and the "Senior Quarterly," begun in 1880; the "Baptist Hymnal" in 1883, the "Baptist Principle" in 1881, and many others. 6. The beginning of the Baptist Young People's Union in 1890. 7. The inauguration of the chapel-car work in 1891. 8. The appointment of Dr. Philip L. Jones as book editor in 1893. 9. The lamented death of Doctor Griffith in the same year. 10. Appointment of the present general and missionary secretaries in 1895. 11. The great and disastrous fire of February 2, 1896. 12. The erection of the printing house at Lombard and Juniper Streets, and its occupancy in 1896. 13. The building at 1420 Chestnut Street of a larger structure to take the place of the one destroyed by fire, and its formal opening in 1898. 14. The understanding reached with the Home Mission Society as to relations of mission work in 1899. The mere mention, however, of these events, fails to give any idea of the work at large, the advance made in publication, the constantly increasing influence of the society through its publications, and its varied benevolent and missionary enterprises, and the vast results accomplished.

III. SUMMARY

In closing, it is proper that a summary should be given of the work done, the money received, and the results secured, as far as these can be tabulated, from the beginning to March 31, 1900. In the Publishing Department we find that during the seventy-six years of its history the Society has issued 2,841 books, pamphlets, periodicals, tracts, etc. The total issues of these publications amount to 812,209,588 copies, equal to 18,634,095,457 16mo pages, and equivalent to 62,113,651 books of 300 pages each. The Society is now issuing nineteen different Sunday-school papers and periodicals, which during the past year reached a total of 44,206,000

copies. Among the books published are the "American Commentary," "Clark's People's Commentary," Fuller's and Bunyan' works, a large number of Baptist histories, Hiscox's "Directories," Gordon's "Ministry of the Spirit," Strong's "The Great Poets and Their Theology," Newman's "History of Anti-pedobaptism," Lorimer's "Argument for Christianity" and "Christianity in the Social State," Pattison's "English Bible" and "The Making of the Sermon," the "Baptist Hymnal" "Sursum Corda," and numerous others as deserving of mention. Some of these have attained a circulation running into hundreds of thousands.

The profits accruing from publications have been applied in two directions. One of these has been the creation of a reserve or sinking fund to provide against business or building contingencies. It was from this fund the money necessary for the erection and fitting up of the printing house was taken. The other application of the profits has been to the Missionary Department. As already stated, the amount given by the Publishing Department to the Missionary Department up to 1874 was nearly $100,000. Since that time over $150,000 has been paid, making the total amount $250,000 from the beginning. Besides this, the Publishing Department furnishes the Missionary Department, both at the home office and at the Branches, offices free of rent, which if counted would considerably increase the aggregate sum. It has been the invariable rule of the Society to charge all the expenses of the administration of the Bible and Missionary Departments to the Publishing Department. During the past few years, with very heavy burdens to bear on account of losses occasioned by the fire, there has been no change in this time-honored custom. Every dollar received for benevolent and missionary work in the seventy-six years of the Society's history has been expended upon the field.

The receipts in the Publishing Department for the first fifty years of the Society's history were $3,062,038.85. For the last twenty-six years they have been $12,049,377.26. The total amount received through the Publishing Department from the beginning is, therefore, $15,111,416.11.

The Bible work of the denomination was placed fully in the hands of the Society in 1883. Since that time, $321,184.15 has been raised and expended in that department. Of this amount, $50,565.62 has been paid to the American Baptist Missionary Union and $12,600 to the Foreign Board of the Southern Baptist Convention for Bible work abroad. The Society has also at great expense prosecuted the work of

revision committed to it by the Saratoga Convention, and hopes shortly to be able to present to the world a revision of the entire word of God made by Baptist scholars.

It is difficult to summarize the benevolent work done by the Missionary Department of the Society for the entire period of its history, as previous to 1865 no accurate records appear to have been kept. Since that time the total amount of grants made at home and abroad amount to $393,209.49, or $11,248.56 per year, 15,603 Sunday-schools having been aided and 7,561 ministers having had grants for their libraries.

The receipts in the Missionary Department during the first fifty years of the society's history were $799,224.86, or $15,964.50 per year. During the past twenty-six years the receipts have been $2,544,497.88, or $97,865.30 per year. The entire amount received for missionary work from the beginning is $3,343,723.10.

The agents, colporters, Sunday-school missionaries, and chapel-car workers who have been engaged in the service of the society have been 3,904. These workers have sold 792,131 books and given away 177,440 more, besides 46,463,823 pages of tracts. They have visited 1,551,811 families, held 149,317 prayer-meetings, and conducted 11,263 Sunday-school institutes. They have organized 11,561 Sunday-schools, baptized 27,927 persons, and constituted 1,315 churches.

The financial condition of the society at the present time is as follows: The net assets of the Bible and Missionary Departments, including $217,974.99 conditional funds upon which interest is paid to donors during their lifetime, amount to $626,019.99. The net assets of the Publishing Department, including real estate, fixtures, machinery, stock, plates, accounts in process of collection, etc., amount to $852,303.03; total aggregate of the assets for all departments, $1,508,323.02. As indicative of the growth of the Society we may add that the total receipts in all departments for 1898–1899 were $916,288.20, as against $430,854.93 for 1873–1874, the semi-centennial year.

A. J. Rowland.

XVII

AMERICAN BAPTIST SUNDAY-SCHOOL WORK

PART I

NORTHERN

Baptist Sunday-school work is all included within the nineteenth century. Prior to that we have definite record of but four Sunday-schools, the denominational relations of these being unknown; probably they were union schools: one at Savannah, Ga., 1737; one at Bethlehem, Conn., and one at Ephrata, Pa., 1740; and one at Plymouth, Mass., 1780.

I. EARLY BAPTIST SUNDAY-SCHOOLS.

The earliest organized Baptist Sunday-school seems to have been the First Baptist, of Pawtucket, R. I., in 1797, modeled upon the plan of the Raikes schools in England, distinctly religious features not being introduced until about 1805. The Second Baptist, of Baltimore, Md., was started in 1804. Next came the First Baptist, of Charlestown, Mass., in 1813; First Baptist, of Philadelphia, in 1815; First Baptist, of Charleston, S. C.; First Baptist, of Middletown, N. J.; and Charles Street Baptist, of Boston, in 1816; West Dedham, Massachusetts, in 1817; First Baptist, of Hartford, Conn., in 1818; First Baptist, of Providence, R. I., in 1819. Thereafter Sunday-schools multiplied very rapidly.

1. *Union in organization.* The "First Day Society" was formed in Philadelphia in 1790 or 1791, and the "Philadelphia Adult and Sunday School Union" in 1817, succeeded by "The American Sunday School Union" in 1824, which at that date reported 723 schools, with an aggregate membership of about 50,000; and that in 1821 began the employment of Sunday-school missionaries. In 1824 it was claimed that the number of Regular Baptists in the United States was in round numbers 150,000, the number of churches being 3,594. The number of Sunday-schools at this date cannot be even approximately stated.

2. *The Denominational Plan.* About the year 1829, in-

quiries began to arise for statistical information concerning Sunday-schools, the inquiries coming from churches to Associations; and then appears a suggestion in the Annual Report of the "Baptist Tract Society," in 1830, that "the time may come when the number of schools in our denomination will be so great as to require the Baptist Tract Society to publish a series of Sabbath-school books suited to their needs."

Five years later, in 1835, a proposition was made to publish library books for Sunday-schools, and repeated suggestions were made by the Board of the Baptist Tract Society to establish a Baptist Sunday-school Union; yet up to and including 1839, but three Sunday-school library books were published by that society.

Meanwhile, the "New England Sabbath School Union" had been in operation for several years, with a juvenile paper and a fair list of books for that time; there was coming to be some friction between the two societies, neither of which was entirely satisfactory to progressive workers in Baptist ranks. Urgent demands were made and reiterated with force in 1839–1840 for a new organization with a distinctly denominational name and purpose, with a view to better results. The Baptist Tract Society now met the situation in part by changing its name, in 1840, to "The American Baptist Publication and Sunday-school Society," with power to issue Sunday-school papers and library books; its entire assets at the time being $4,121.70. The title, however, was regarded as cumbrous, and four years later the words "and Sunday-school" were omitted. Negotiations with a view to the purchase of the New England Sunday School Union were maintained through sixteen years, until in 1856 it was satisfactorily arranged, the consideration paid the Union being $6,715. The "Young Reaper," which had been published monthly by the late Union, was now issued in improved form, with an edition of fifty thousand copies, and the same year witnessed the issue of question books for use in Baptist Sunday-schools.

3. *Change to Denominational Schools.* The activity manifested by those who represented the American Baptist Publication Society in the West led to a very material change in conditions between 1867 and 1870, so that there was practically a revolution throughout all of the Northern States, whereby the union plan was changed to that of denominational schools. This was due in very large degree also to the fact that within these years the American Baptist Publication Society had become universally recognized as the specific denominational Sunday-school organization. The

Society began its issues of lesson helps, with "Bible Lessons" in 1869, in advance of the International Lesson system, the new "Lessons" promptly gaining a circulation of 100,000, and "The Baptist Teacher" in 1870 following with a circulation of 24,000. Meanwhile, the First Baptist National Sunday-school Convention was held at St. Louis, Mo., in 1869.

Thenceforward the calendar rapidly filled with items of interest and significance, almost every year being marked by evidence of steady progress. Thus, in 1871, Warren Randolph, D. D., was appointed Sunday-school secretary of the Society, and under his direction the Second Baptist National Sunday-school Convention was held at Cincinnati in 1872; "Our Little Ones" was started in 1873; "Primary Lessons" and a "Normal Class Manual" appeared in 1874; "Baptist Question Books" on the International Lessons came out in 1875, the "Primary Question Book" in 1877; and in the same year the Third Baptist National Sunday-school Convention and Institute was held in Boston.

In 1878, in harmony with most other publishing houses, a decided change was made in the Sunday-school lesson helps. The "Question Books" dropped suddenly out of use, and quarterlies of different grades took their place. Among these were what are now the "Advanced Quarterly," the "Intermediate Quarterly," and "Picture Lesson Cards," which were first issued in 1881. "Young People" began its career in the same year, and "The Young Reaper" was reinforced by a second children's paper with the title of "Sunlight," which was succeeded in 1897 by "Boys and Girls."

4. *More Perfectly Graded Lesson Helps.* Very great advance marked 1884, when the series of lesson helps was enlarged and more perfectly graded, by the addition of the "Baptist Superintendent" and the "Senior Quarterly." Various improvements are noteworthy in the make-up of the "Helps," the line remaining essentially unchanged, except with the addition of "Barnens Tidning," a children's paper in Swedish, until 1899, when the "Home Department Advanced Quarterly" and the "Home Department Senior Quarterly" were started on their mission.

5. *A Broad Work.* The heading of this sketch suggests a setting forth of Sunday-school work only in the Northern States, but it has been found quite impossible to divide such work by geographical bounds. Until 1881 there was but a single specific Baptist general Sunday-school agency of a national character in the United States, viz, the American

Baptist Publication Society, whose efforts in this direction penetrated and included every State and Territory, more or less, by its Sunday-school missionaries and other workers, even as it does to-day. It would be entirely wrong, however, to claim for this one Society all the Baptist Sunday-school achievements of the century, yet a true reckoning cannot be made without it as the largest and most influential single factor in the progress made during the century.

The several State and other local Associations, the Baptist Home Mission Society, the Southern Baptist Convention, the Baptist Young People's Union, and kindred bodies, the churches, and private publishers, each has contributed more or less. These must be taken into the account, and due credit must in all fairness be awarded to every element that has entered materially into the general result.

II. RESULTS GAINED.

1. *Organization.* Upon the basis of historical facts previously presented, we may now briefly marshal the results gained. One well-marked line of development is in organization, in which the conditions that prevailed during the opening years of the century were rapidly and permanently reversed. This change kept pace with the growth of our country and the facilities for inter-communication. The same reasons that led many scattered Baptists of the eighteenth century to attempt to "build together" with other denominations caused the less scattered Baptists of the early nineteenth century honestly to make the same attempt in their Sunday-school work and with like result.

It did not so much matter, however, when the schools were so few in number that co-operation was difficult or impracticable. The mail facilities in the earlier years of the century were so limited and the means of personal communication so insufficient that there was little stimulus to closely organized effort on the part of the few schools that were in operation. The pronounced individuality and independence of Baptists might also have stood somewhat in the way, but there were clear-visioned leaders of thought and action who perceived the needs of the hour and were not slow to adopt and put in force such measures as the times demanded.

2. *Unionism Done Away.* The first step was to do away with all trace of unionism in Sunday-school as in church organization, in order that freedom of teaching the children and youth should be equally untrammeled in the church and the school. It was a battle royal, not against Christian fel-

lowship, but against limitation and restriction in teaching divine truth. The result at the close of the century abundantly justifies the effort.

3. *Aggressive Effort.* Naturally following this came aggressive personal work by colporters and Sunday-school missionaries. At first it was only the former that were sent forth, beginning in 1840, on their divinely approved errand. No one can fully comprehend the value of the religious seed-sowing faithfully done by these humble workers. After them came Sunday-school missionaries especially equipped for their duties by training and experience, and with a wider and more important field. More frequently than the others, because their opportunities were greater, they organized Sunday-schools in Baptist churches or planted schools that eventuated in Baptist churches.

4. *Common Ground of Effort.* Side by side with this determination to so group forces that most permanent work could be economically accomplished, came due recognition of the fact that there was much common ground of effort; that in the department of methods there was no need of separation; that the discussion and application of pedagogical principles would be more interesting and effective in proportion as there was community of interest and action. Thus it came to pass that two distinct lines of effort were pursued: one in which every religious principle was held sacred, and one in which educational principles of universal application were recognized and utilized.

5. *Technical or Specific Literature Demanded.* As hand in glove, with determination to secure thorough and effective organization came increasing recognition of intellectual and doctrinal requirements. The religious weekly press was not deemed sufficient to meet the needs. A specific, and in a degree technical, literature was demanded, within the range of average pupils in Sunday-schools. It was not enough that the schools should be Baptist in name; they must be such in fact. The teaching material must therefore be unquestioned.

The principle of unionism is mutual concession; the principle of denominationalism is fidelity to all truth as Baptists hold the truth. Solid growth in individuals or churches can be gained only by conserving the truth; the exponents of the truth must be such as shall merit entire confidence. For these reasons, the denomination turned to the American Baptist Publication Society as worthy of the great trust confided and able to fulfill its appropriate functions. Not once has that sacred trust been betrayed.

Upon the shelves of a large bookcase in the offices of the Periodical Department of this Society are 292 volumes of varying size, which represent its entire issues of Sunday-school periodicals. If the aggregate quantity of these periodicals were reduced to ordinary book pages, the approximate amount would be the enormous quantity of 1,500,000,000 pages. Added to which are 10,000,000,000 pages, in round numbers, included in the numerous books issued either for libraries or as aids in various departments of Sunday-school work. While this is the largest single factor, other agencies employed would greatly swell the aggregate of production. The mind cannot appreciate the vastness of such numbers, but it is not impossible to estimate the influence that such distribution would have and the impression it would make upon the minds and hearts of two successive generations of intelligent people.

It would be absurd to claim that the entire Baptist Sunday-school periodical and book issues during the century were of a denominational character merely because they had a direct or indirect denominational imprint. In point of fact, the polemical element is almost entirely absent in this literature. Careful examination will easily reveal the motive that has prevailed throughout all the years and the wisdom of the course taken: first, elimination of error, so that there should not be any recognition or advertising of its claims; this was a strong point in the earlier years of the last half of the century, when no books were even admitted for sale by the American Baptist Publication Society, or its agencies, until after most rigorous examination; secondly, earnest and direct presentation of awakening and convincing appeals for a true Christian life; thirdly, a calm, straightforward setting forth of distinctive Baptist principles, as these came under review in the study of God's word.

While this work has been centralized most largely in the North, it has been participated in by writers residing in all parts of the country, and its influence distributed universally, without regard to sectional lines. The outcome has been increase of intelligence upon doctrinal, practical, and denominational tenets, and the unifying of a great body of Christians upon a broad basis that is without any ecclesiasticism whatever, without synod, presbytery, bishop, or pope. In no other country has the same course been followed so closely; in no other have the beneficent results been so complete.

6. *Some Statistics.* We close with a few statistics gleaned from the "Baptist Year-Book," with which there is nothing

to compare because the century opened with a cipher, so far as Baptist Sunday-school work is concerned. If Baptist effort has failed to keep pace with the growth and development of our country, Baptists have themselves only to blame.

The present number of Associations is 1,680, formed by 43,959 churches, with an aggregate membership of 4,233,226. Of these churches only 24,878 seem to have meeting-houses, the total seating capacity being 2,558,157. Whether the statistics are at fault through lack of information, or whether considerably more than one-half of the churches are unhoused, no one can tell. If the membership is almost double the seating capacity of the meeting-houses, it would certainly evince a decided scarcity of the latter, and it should awaken a pertinent inquiry with regard to the great number of Baptists who must necessarily be deprived of church privileges.

The "Year-Book" statistics place the present number of Sunday-schools at 25,200, which is 18,759 less than the number of churches. Perhaps the fault is in the lack of proper information, but the conditions are materially improved over those of 1876, when with 21,000 Baptist churches reported there were but 9,000 Baptist Sunday-schools. The present membership of the schools is stated to be within a fraction of 2,000,000, or less than one-half the church-membership. It was estimated in 1876 that actually the schools were 10,000 in number, with a membership of 1,000,000. It thus appears that in twenty-five years the record has been fully doubled, and that now the numerical strength of the schools nearly equals the seating capacity of the meeting-houses.

The total number of Sunday-school periodicals now issued by the American Baptist Publication Society is eighteen, and their aggregate circulation last year was 43,897,400 copies. Other periodicals issued especially for Baptist schools would possibly increase the number to a round forty-five millions of copies for the year. The Society now has upon its catalogue 390 publications that are specifically designed for Sunday-schools, or for the training and improvement of Christian workers in that department of effort. The issues of other houses would materially increase this amount. In all lines the constant aim is to meet the requirements of an ever-improving standard of excellence. The entire sum of achievement cannot be told in words or in figures, and may be known only when the final account is made up in the white light of the eternal throne, where all human agencies will receive due recognition and due meed of reward.

C. R. BLACKALL.

PART II

SOUTHERN

THIS paper must be held on prescribed lines and within required limits. It concerns "organized Sunday-school enterprise, including agency work in organizing Sunday-schools, and publication work," as done by the Southern Baptist Convention.

This does not date back so far as a hundred years. In some instances it is not easy to determine the precise date. From an early period, however, there was a feeling among many Baptists in the South that their work could be better prosecuted by themselves than by others, and this feeling intensified at different times by different things, found expression finally in the formation of the Southern Baptist Convention at Augusta, Ga., in the year 1845.

THE SUNDAY-SCHOOL BOARD.

At the first, and for many years after its organization, the Convention operated through only a Foreign Mission Board at Richmond, Va., and a Home Mission Board located at Marion, Ala., formerly, but afterward at Atlanta, Ga. Its Sunday-school Board at Nashville, Tenn., was created in 1891 in the session at Birmingham, Ala. It was charged with certain great interests, but from time to time its scope has been enlarged, until now it represents what the Baptists of the Southern Baptist Convention are doing along four lines of work under the direct control of the Convention.

1. The improvement of their Sunday-school condition so as to foster its power for greatest usefulness.

2. Making a periodical literature for use in their schools as best adapted to their needs, and helping their other lines of work.

3. The distribution of the Bible in destitute places in home and foreign fields, as a distinct effort to give the word of God to the people.

4. The publication of books and tracts, making a publishing industry for the advancement of denominational enterprises.

These four things are closely related, are reciprocal in their helpfulness, indeed some of them making the others possible and powerful. It is interesting to trace the historical develop-

ment of these separate phases in which the Convention has been more or less engaged for something over fifty years.

BEGINNING AT THE FIRST

At the session of 1863, at Augusta, Ga., the Convention appointed a Sunday-school Board, which was located first at Greenville, S. C., and after the war at Memphis, Tenn., where it operated until its consolidation with the Home Mission Board by the Convention in the session of 1873 at Mobile, Ala. This early movement in the work was led by Dr. Basil Manly, Jr., who had gone from Virginia to take a position in the Southern Baptist Theological Seminary then recently established at Greenville, S. C. He had done much to forward the Sunday-school interests in the Old Dominion, as had been done in other States, and now gave the effort a much wider range and a more effective working basis.

This new Sunday-school Board, besides doing noble Bible work and much to promote interest in the Sunday-school cause, published many tracts, books, and catechisms which quickly became very popular and some of which remained and are in demand to this day as connecting links between the old and the new. It began the publication of "Kind Words" in January, 1866. The paper was then a small monthly, having received its name from C. J. Elford, and was edited by Dr. Basil Manly, Jr., assisted by Dr. John A. Broadus.

At the time of the consolidation of the two Boards, the publication of "Kind Words" was transferred to the Home Board, under whose auspices it continued to be published under the editorship of Dr. Samuel Boykin. The paper was always a source of revenue to the Convention, and finally became the basis for the future enlargement of its publication work.

In 1885 the International series as a method of Bible study having come into general use and furnishing a larger field and surer basis for publishing, the Home Mission Board recommended in its report to the Convention in session at Augusta, the publication of a full line of graded Sunday-school periodicals. The report was adopted and their publication, in connection with "Kind Words" as a basis, was begun in Atlanta, in 1886, with Dr. Basil Manly, Jr., and Dr. Samuel Boykin as editors. These periodicals, forming a distinctive Sunday-school literature, commended themselves at once to many and grew rapidly in circulation, being known as "Kind Words Series." They continued to be published by the Home

Mission Board until their transfer to the present Sunday-school Board at the time of its appointment, and the first issue was made from Nashville, Tenn., January 1, 1892, their name being changed from "Kind Words Series" to "Convention Series of Sunday-school Helps."

ANOTHER LINE OF HISTORY.

There is another phase of its history needing to be set forth, concerning the organized efforts of the Southern Baptist Convention in the distribution of the word of God, as more or less connected with its Sunday-school enterprise. As early as its second session at Richmond, Va., 1846, special mention was made in the Convention of its Bible cause, which was committed to the Home and Foreign Boards for their respective fields. This action was considered wisest, as it was thought the Convention should have its "Bible agencies, as it had its mission agencies, within its own precincts."

In its session at Nashville, 1851, after deliberate consideration, it appointed a Bible Board which was entrusted with the prosecution of the Bible work. The operation of this Board was very successful for ten years, and was then interrupted by the adversities of war. At the fall of Nashville, 1862, the Bible Board practically went out of existence, though not technically so until a year later.

In its session at Augusta, Ga., 1863, all communication with Nashville having been cut off by the war then in progress, the Convention discontinued its Bible Board and committed that part of its work to the other two Boards and to the Sunday-school Board which was created at that time, and through these three agencies did effective service under the most trying circumstances for the distribution of Bibles in destitute places.

The present Sunday-school Board established its Bible department in 1893, setting apart from its earnings $500 as a Bible fund. This was done under the wise management of Dr. T. P. Bell, who was then corresponding secretary, to meet the necessity so often arising for the free distribution of the word of God. Year by year the Convention approved the work and in the session at Wilmington, 1897, not only gave its approbation in a most emphatic way, but authorized the Board to solicit contributions for its furtherance, which hitherto had not been done. So that the Bible department of the present Sunday-school Board stands for the Bible work of the Southern Baptist Convention, conducted in connection with its Sunday-school enterprise.

BOOK AND TRACT PUBLICATION.

In the appointment of the present Sunday-school Board, the Convention created a new publishing agency, under whose management its Sunday-school periodicals have been greatly improved from time to time, have increased immensely in circulation, and have become a mighty factor for usefulness.

In the early spring of 1898, the Board went a step in advance of all its former work, even beyond the instructions under which it was operating, and published its first book, "The Story of Yates, the Missionary," by Dr. Charles E. Taylor, of North Carolina. This new venture was fully set out in its report to the Convention in the session at Norfolk the following May, and was unanimously approved and heartily commended. Moreover, the Convention authorized the Board to go forward in the publication of books and tracts in such way as it might be able and so took a decided step in the enlargement of its publishing agency. This first book has been followed by others, and by a large number of tracts.

SUCCESS OF THE ENTERPRISE.

Growth has been slow in all our Southern institutions, coming oftentimes after long struggles and painful waiting. No part of the Convention's work has escaped, or has had a different history. It was a sore struggle in the face of great odds, an effort by noble men to maintain great principles, to lay the foundations for future ages and to use what God had given them for the advancement of his kingdom. They were often disappointed, often failed, often held in abeyance even through many years, often finding opposition where they should have found sympathy and co-operation, but they never gave up or abandoned the lines on which they had projected their hopes and plans. As it went with other things, so also it had gone hitherto with the Convention's efforts at publication and Sunday-school advancement. In many respects it was a sad and trying period. But a brighter day dawned. The movement inaugurated at Birmingham, 1891, while a movement first and foremost for the Sunday-school cause, involved other matters of tremendous moment. It was a revival of the undertaking of other years, a gathering up of the broken threads of history, an old work projected on new lines with a surer basis and a more open future. Its success has far surpassed the largest expectations of those who were most sanguine, and should gladden the hearts of Baptists everywhere. In the Ninth Annual Report of the Sunday-

school Board, presented to the Convention at Hot Springs, Ark., 1900, may be found the following summary for nine years, as to what has been done in a money way, over and above the expenses of the enterprise: Gifts in Bibles, books, tracts, and periodicals, $34,719.61; boxes for Sunday-school missionaries (three years), $8,468.53; cash to Home and Foreign Boards (missionary day), $21,891.30; cash to Sunday-school missions (through State Boards), $20,369.55; expended for other denominational interests, $6,182.91; purchase of house (all paid for), $10,621.99; invested reserve fund, $30,000; cash balance on hand, $1,630.68; other assets, $10,649.97; total for nine years, $144,634.54.

The year now current, 1901, will show a very large advance on every one of these figures, and promises to make this, the last year of its first decade, by far the best in the history of the Board.

SUNDAY-SCHOOL CONDITION.

Our present Sunday-school condition is not easily described, and it is almost impossible to trace it back to its beginning when Sunday-schools first began to be among our Baptist churches. Statistics hitherto have been very meagre, but efforts are all the while being made to make these more complete so as to furnish a more satisfactory basis. The "Convention Annual for 1900," made up from the figures of 1899, shows among white Baptist churches of the South, 9,711 Sunday-schools, with an enrollment of 636,944 officers, teachers, and pupils. There are many reasons for believing that all these figures will be larger when our information is better. The condition is much more advanced in some States than in others, but needs betterment in all.

The Sunday-school Board for nine years, and now passing through the tenth, has been making preparation for the future and laying its plans for advancement. All its forces converge toward the central idea of Sunday-school improvement. Its periodical-making, its Bible distribution, its book and tract publishing, its industrial power as a business concern, everything will be made subservient and effective in giving to the Baptists of the South a better Sunday-school condition.

THE LINES OF ADVANCE.

The Sunday-school should be made the most effective possible for the high ends which it holds in contemplation. We have numbers, we need greater efficiency. We need to have

all the forces marshaled on the field of action. Our lines of advance should carry at least four distinct features into Sunday-school work.

1. It should lead more and more to a better Bible study. It should rouse the desire of God's people to know his word. Much has been done in the past for this high end and we will advance it further. Never in the world's history has there been such a study of the Bible as now,—study so widespread, so devout and earnest, so intelligent and comprehensive. This has come from several causes, but among them the Sunday-school holds almost the chief place. Some have proposed to change its name to the Bible-school. This is proof of its growing singleness of aim as to text-book, but would add nothing to its power. Not change of name, but emphasis of purpose, is what should be sought. The school that gets the best Bible study has gained one chief point of excellence.

2. There is growing need of emphasis in denominational teaching. There is need to widen the denominational vision and deepen the denominational conviction. As Baptists, we need to be *Baptists*. That term, in our thinking, is the highest expression of the highest truth. It is a rounded, symmetrical, comprehensive term, needing neither prefixes nor suffixes. We perhaps have enough of the name, but we need more of the great things it stands for. We need a people who are Baptists in their beliefs as to doctrine, in their experience and sentiment, in their church life and Christian activities. We want the living truth in living form.

3. Training for higher grade of church-membership. For this reason the entire membership, as far as possible, should be brought under the influence of the Sunday-school. Here the Home Department may be made very effective in reaching those whose attendance cannot be secured. Let us get a fresh emphasis of church-membership. Train for it in the Sunday-school as we train for citizenship in the day-school, and herein we will develop strength which will be mighty in God's hands for giving Christ to the world and bringing the world to Christ.

4. The Sunday-school should be held more and more as an evangelizing power. Failure here is almost failure throughout. It is important to have the Sunday-school rightly placed in the Christian programme. It is fatal to stop midway of the Commission. We must insist on *all nations* as the scope of our field and *all the commandments* as the scope of

our obedience—discipling, baptizing, and teaching. Advance on these lines will make our people great, bringing on a church condition which will be as beautiful garments to Zion, tell for all the future in establishing Christ's kingdom among the nations of the earth, and make the twentieth century the crowning glory of the ages.

J. M. FROST.

XVIII

AMERICAN BAPTIST NEWSPAPER AND PERIODICAL PRESS

PART I

NORTHERN AND NORTHWESTERN

Baptist journalism dates from 1790, when the first periodical devoted especially to the spread of Baptist principles, "The Baptist Annual Register," was established in England by Dr. John Rippon, the successor of the great Dr. John Gill as pastor of the church at Horsleydown, Southwark, London. The "Register" published contributions from American as well as English writers, and seems to have sufficed for the needs of American Baptists until the opening of the new century.

But hardly had the nineteenth century dawned before the first of a long line of American Baptist periodicals was ushered into the world. In September, 1803, appeared the initial number of the "Massachusetts Baptist Missionary Magazine," issued under the auspices of the Massachusetts Baptist Missionary Society, which had been organized in May of the previous year. It is a matter of peculiar interest that it was for the purpose of spreading missionary intelligence among the people that our first journalistic enterprise was undertaken. Sixteen years later, in 1819, the first weekly Baptist newspaper, "The Christian Watchman," was established, and it is worthy of note that, while the course of Baptist journalism during the century has been marked by many vicissitudes of fortune, resulting in the extinction or the absorption by others of not a few promising ventures, the two earliest of our periodicals still survive, the monthly, as "The Baptist Missionary Magazine," the weekly, as "The Watchman."

I. OUR MISSIONARY PUBLICATIONS.

The Baptist General Convention for Missionary Purposes, known as the "Triennial Convention," organized in Phil-

adelphia, May, 1814, in 1817 adopted the "Massachusetts Baptist Missionary Magazine," as its official organ, changing the name to "The American Baptist Magazine." The magazine appeared at first bi-monthly, and afterward monthly. It was devoted to general denominational interests, including foreign missionary and other religious intelligence and essays on critical, theological, and practical religious topics. In 1835, owing to the increase of Baptist newspapers, it was decided to confine it wholly to missionary intelligence, and this has continued to be its character to the present time. In 1836 the name was changed to that which it now bears, "The Baptist Missionary Magazine." It is an ably conducted journal, and ranks among the best publications of its class.

In 1842 the Triennial Convention, realizing the need of a lower-priced and more popular periodical than the "Magazine," began the publication of "The Macedonian and Record," an eight-page journal which reached a circulation of from 20,000 to 25,000. In 1845, owing probably to the poor mail facilities and the high cost of periodical postage at that time, an edition was published in Cincinnati as well as at the headquarters in Boston. While under the general direction of the society, "The Macedonian" was at first issued under contract, but in 1851 was purchased by the Missionary Union, by which it was published until January, 1877, when its long career was terminated.

Upon the organization of the Woman's Baptist Missionary Societies, with headquarters at Boston and Chicago, in 1871, an arrangement was made with the Missionary Union by which four of the eight pages of "The Macedonian" were devoted to the work of the women's societies, under the title of "The Helping Hand," three pages to the Missionary Union, and one to the children under the name of "The Little Helpers." After the discontinuance of "The Macedonian" the women's societies continued "The Helping Hand" as an eight-page paper, with one page still devoted to the children under the same title as before. In 1883 "The Little Helpers" began to be issued in separate form as a paper for children, but was discontinued in 1888, when the women's societies started a new paper, called "The King's Messengers," for Sunday-schools, with one page devoted to "Little Helpers." "The Helping Hand" is still in existence as the organ of the four women's missionary societies, having headquarters at Boston, Chicago, San Francisco, and Portland, Ore. In 1890 the name of "The King's Messenger" was changed to "Around the World," which

is published jointly by the Woman's Baptist Missionary Society, of Boston, and the Missionary Union, as was "The King's Messenger" for several years before the change of name.

In September, 1887, in response to a demand for a cheap and popular missionary periodical, the publication was begun of "The Kingdom," a small, four-page paper, in which is given a condensed account of the current missionary news of the world, with special reference to our Baptist missions. It soon obtained the largest circulation of any of our missionary periodicals, which still continues.

"The Baptist Home Mission Monthly," now in its twenty-second year, is issued by the American Baptist Home Mission Society, under the editorial supervision of the corresponding secretary. It usually contains about thirty-two pages of reading matter, and about 11,000 copies are issued. It aims to give from month to month fresh information from all the varied missionary fields and schools where the society is carrying on its work. It publishes also articles on special topics, carefully prepared by experts, so that it is not only a source of information but of inspiration as well. Many of these articles are of permanent value.

Among the early publications in the interest of missions was "The Luminary," a magazine established in Philadelphia in 1818, by the Rev. Luther Rice, who was under appointment as a missionary to Burma, but was detained in this country for a time to labor among the churches. It was issued five times a year for about three years.

II. WEEKLY NEWSPAPERS.

The first of these, as already noted, was established in the year 1819, in Boston, Mass. Its first editor was John E. Weston, the father of Henry G. Weston, D. D., the honored president of Crozer Theological Seminary. The second editor was Deacon James Loring, whose service covered a period of fifteen years. The third was Rev. B. F. Farnsworth, who retired within a few months, and was succeeded, in 1834, by Ebenezer Thresher, LL. D., who also became its proprietor in 1836. Two years later he relinquished the editorial chair to Rev. William Crowell, who held the position for ten years.

During this period a rival Baptist journal was established in Worcester, Mass., called "The Christian Reflector," with Cyrus Grovenor as editor. In 1842 the "Reflector" was removed to Boston, where, under the editorial management of Rev. H. A. Graves, it attained a large circulation, out-

stripping that of "The Christian Watchman." Before long, however, the "Reflector" passed into the hands of Rev. Messrs. J. W. Olmstead and William Hague, and in 1848 a union of the two papers was effected under the name of "The Watchman and Reflector." Doctor Olmstead became sole proprietor and editor in 1867, and so continued until 1877, when the paper now known as "The Watchman," passed into other hands, and Lucius E. Smith, D. D., who had long been on the editorial staff of "The Examiner," was called to the editorial chair. In 1891 George E. Horr, D. D., became editor-in-chief, and still (1901) holds that position. Under its present management—as, indeed, has been the case during most of its long history—"The Watchman" ranks among the ablest and most influential of the weekly religious periodicals of America.

The next venture in Baptist weekly journalism was made in 1822, when "The Columbian Star" was founded by Rev. Luther Rice in Washington, D. C. It was subsequently removed to Philadelphia, and thence to Atlanta, Ga., where as "The Christian Index," it still survives.

In the same year, February 2, the first number of the "Christian Secretary" was issued at Hartford, Conn., as the organ of the Connecticut Baptist Missionary Society. Two years later it was transferred to the Connecticut Baptist State Convention, which was organized in 1823. In 1829 it was presented to the "Christian Secretary Association," by which it was conducted until 1837, when it was united with "The Gospel Witness," a paper published in New York. This arrangement was distasteful to the Connecticut brethren, and the following year the Rev. Elisha Cushman, who had been the first editor,—serving two years,—revived the "Christian Secretary," of which he became editor and proprietor. On his death, in October, 1838, his son, the Rev. Elisha Cushman, Jr., succeeded him and continued in control until 1840. For the next twenty-one years it was edited and published by Mr. Normand Burr, part of the time (1840–1850) in association with Walter S. Williams and Almond A. Smith. Mr. Burr died in December, 1861, and Mr. Cushman, who had become associate editor in July of that year, became editor and proprietor, and so continued until his death in January, 1876. Sylvanus Dryden Phelps, D. D., then became editor and proprietor, and on his death, was succeeded by Rev. C. A. Piddock, by whom it was conducted till in April, 1896, it was consolidated with "The Examiner."

Late in 1823, or early in 1824, the "New York Baptist

Register" was established in Utica by Rev. Messrs. Willey, Lathrop, and Galusha, who edited it in turn. There seems to be some uncertainty as to the date of the first issue, and it is possible that the first few numbers appeared at irregular intervals. If this was not the case the numbering of subsequent issues indicates that the first number was issued March 1, 1824. The paper soon passed into the possession of the New York Baptist State Convention, with Alexander M. Beebee, Esq., a lawyer, as editor. The "Register" was subsequently united with the "New York Recorder," the continuation of "The Baptist Advocate," founded in 1839. The name of the latter was changed to the "Recorder" in 1845, when Sewall S. Cutting, D. D., became the editor. In February, 1850, the "Recorder" was purchased by Prof. Martin B. Anderson, of Waterville (now Colby) College, Maine, and James S. Dickerson, D. D., Doctor Cutting retiring from the editorship. In 1853, when Doctor Anderson became president of the University of Rochester, the "Recorder" was sold to Rev. Luther F. Beecher, and Doctor Cutting again became editor. The "Register," then owned by Andrew Ten Brook, D. D., and still published at Utica, was soon afterward united with it, under the name of the "New York Recorder and Register," with Doctors Cutting and Ten Brook as editors. In June, 1855, Edward Bright, D. D., who had been for the previous nine years the home secretary of the Missionary Union, and Doctor Cutting purchased the "Recorder and Register," and changed the name to "The Examiner." The following year Doctor Cutting was elected to a professorship in the University of Rochester, and Doctor Bright became sole editor, and so remained until his death in May, 1894. A year or two before his death, however, Doctor Bright practically relinquished his editorial duties to Rev. Henry C. Vedder, who had been a member of the staff since 1876, and who continued in charge until December, 1894, when he resigned to accept the professorship of church history in Crozer Theological Seminary, and was succeeded by the present writer, who had been a regular contributor to the paper—though engaged in other business also—for more than a quarter of a century, and on the staff since the fall of 1893. With him were associated Mr. Edward Bright, a son of Doctor Bright, and as hereafter noted, H. L. Wayland, D. D. In March, 1895, on the consolidation of "The Christian Inquirer" with "The Examiner," John B. Calvert, D. D., editor of the former paper, became a member of the editorial corps of "The Examiner."

"Zion's Advocate," of Portland, Me., was founded by Adam Wilson, D. D., long prominent among Maine Baptists. The first number was issued in the city where it is still published, November 11, 1828, with Doctor Wilson as editor. It was a small sheet, as were all the weeklies of that period, with four pages and five columns on a page. In 1838 Doctor Wilson accepted a call to the pastorate of the First Baptist Church in Bangor, and Mr. (afterward Rev. Dr.) Joseph Ricker took his place as editor, holding the position from May, 1839, to December 27, 1842. Doctor Wilson then resumed control of the paper, with Rev. Lewis Colby, pastor of the Free Street Baptist Church, of Portland, as associate editor. Mr. Colby retired August 8, 1843. July 19, 1848, Doctor Wilson sold the paper to Mr. S. K. Smith, who had just graduated from the Newton Theological Institution. In 1850 the "Advocate" passed into the hands of Mr. John B. Foster, a recent graduate of Newton. In the summer of that year Mr. Foster was elected to a professorship in Waterville College, and sold the paper to William H. Shailer, D. D., pastor of the First Baptist Church in Portland, who retained it, with Mr. J. W. Colcord as assistant editor, until October 15, 1873, when it passed into the hands of H. S. Burrage, D. D., as editor and proprietor, and it still is under his care and direction. Enlarged from time to time, it has done for nearly three-quarters of a century a service for the Baptists of Maine for which in all the stages of its history they have been profoundly grateful.

The next of our denominational weeklies to be established was "The Journal and Messenger," published at Cincinnati, Ohio, which grew out of a conviction that a medium of communication was needed between the Baptist churches of Ohio. Two Cincinnati Baptists, Noble S. Johnson and Ephraim Robbins, who had been foremost in the organization of the State Convention in 1826, sent to Reading, Mass., and persuaded John Stevens, a graduate of Brown University, and at that time engaged in teaching, to go to Cincinnati to edit the proposed paper. The Convention approved, and the first number of "The Baptist Weekly Journal of the Mississippi Valley" was issued July 22, 1831. Several years later, a paper called "The Cross," published at Frankfort, Ky., was combined with the "Journal," the name being changed to "The Cross and Baptist Journal of the Mississippi," by which it was known for a decade or more. In 1838, after a service of seven years, Mr. Stevens resigned to accept a professorship in Granville College, and Rev. George

Cole became the owner and editor. He removed the paper to Columbus, the capital of the State, and soon afterward Rev. David A. Randall, pastor of the First Church there, became associated with him as editor and proprietor. In 1847 Mr. Randall acquired Mr. Cole's interest, and associated with himself Rev. J. L. Batchelder and changed the name to "The Western Christian Journal," the first issue under the new name bearing date April 16, 1847. On December 21, 1849, Mr. Randall retired and Mr. Batchelder became sole editor and proprietor. Meantime, an Indiana State paper called "The Christian Messenger" was maintaining a precarious existence, and it was decided to unite it with "The Journal," under the name by which the united paper has since been called, "The Journal and Messenger," the first issue of which appeared December 21, 1849. Mr. Batchelder removed the paper back to Cincinnati. In 1856 he transferred it to "The Central Baptist Press Company," which had been organized for its purchase, and Mr. Cole was recalled to the editorship and management of the paper. He was succeeded in 1864 by Rev. T. J. Mellish, and soon afterward J. R. Stone, D. D., of Fort Wayne, Ind., became corresponding editor for that State, continuing as such until 1874. In 1872 Rev. J. R. Baumes succeeded Mr. Mellish, and soon afterward Rev. W. N. Wyeth became associated with him as editor. About this time "The Baptist Missionary," published at Indianapolis, Ind., was incorporated with "The Journal and Messenger." In July, 1875, George W. Lasher, D. D., secretary of the Baptist Education Society of the State of New York, purchased the entire stock of the Central Baptist Press Company and became sole owner and editor of the paper. In 1887, Rev. Grover P. Osborne, then a pastor in Toledo, Ohio, acquired a half-interest and became joint editor and publisher, an arrangement which still continues. Besides its Indiana and Ohio constituency, "The Journal and Messenger" has a considerable circulation in West Virginia and western Pennsylvania.

The excellent weekly now known as "The Christian Herald," the Baptist State paper of Michigan, published at Detroit, is a revival of a journal established in 1841, in accordance with a resolution adopted by the State Convention in 1837. This paper, "The Michigan Christian Herald," was published monthly at Detroit, with Rev. A. Ten Brook as editor, and Messrs. R. C. Smith and S. M. Kendrick as publishing committee. In 1845 it became a weekly, Rev. Miles

Sandford, Mr. Ten Brook's associate, having then become sole editor. He was succeeded in 1846 by Rev. James Inglis. The paper was then sold by the Convention to Mr. O. S. Gulley, of Detroit, and by him in 1848 to Rev. Marvin Allen, who continued its publication until his death in 1861. During this period and for two years longer, Rev. G. W. Harris was the editor. After his retirement in 1863 the prosperity of the paper declined, and in 1867 it was merged with the "Christian Times and Witness," of Chicago, which thereupon took the name of "The Standard." Soon afterward Rev. L. H. Trowbridge, who had become financial agent of Kalamazoo College, and had already begun the publication of "The Torchlight" as an organ through which to speak directly to the churches, decided to undertake the reissue of "The Christian Herald." Doctor Trowbridge and his wife became joint partners in the enterprise, both as proprietors and editors, and received the reward of their faith and devotion in the establishment of the paper on a firm financial basis. It is now one of the best of our State denominational journals.

August 31, 1853, was the date of the first number of "The Christian Times," published in Chicago, Ill., and now known as "The Standard." Previous to that time two journalistic ventures had been undertaken at Chicago, the first the "Northwestern Baptist," a small paper published fortnightly from 1842 to 1844, the second the "Watchman of the Prairies," owned and edited by Rev. Luther Stone, which was published for five and a half years, from August, 1847, to February, 1853. "The Christian Times," which succeeded the "Watchman of the Prairies," six months after the latter had ceased to exist, was started by a committee of the Chicago Baptist Association, and was edited for about three months by an "Association of Clergymen." In November, 1853, the paper was transferred to Rev. Leroy Church and Justin A. Smith, D. D., as editors and proprietors. In January, 1857, Mr. Goodman became one of the proprietors, the firm name being changed to Church & Goodman, Doctor Smith continuing as editor-in-chief until his death, February 4, 1896. In 1867, "The Witness," of Indianapolis, Ind., was merged with "The Christian Times," the two names being united in the title. The same year, on the consolidation of the "Michigan Christian Herald" with "The Christian Times and Witness," the name was changed to "The Standard." In January, 1875, Mr. Church retired, his share being purchased by James S. Dickerson, D. D. The firm name was changed to

that of Goodman & Dickerson, Doctor Dickerson also becoming associate editor. His death occurred in less than a year, however (March, 1876), and his interest in the paper passed to his widow, Mrs. Emma Richardson Dickerson. A few years later her son, Mr. J. Spencer Dickerson, became a third proprietor, and in May, 1895, managing editor. The proprietorship is still (1901) vested in their hands. "The Standard" has long been the leading Baptist journal of the Northwest.

The "New York Chronicle" was established in 1840 by Rev. Orrin B. Judd, LL. D. It was at first issued as a monthly, and was especially devoted to the interests of the American Bible Union, a society organized to procure and publish faithful translations of the Bible in English and foreign tongues. In 1850 it was changed to a weekly. Three or four years later it was purchased by Jay S. Backus, D. D., and in January, 1856, Pharcellus Church, D. D., who had been associated with Doctor Backus as editor and proprietor for a year, acquired, with his sons, the sole ownership of the paper. In 1863 the "Christian Chronicle," of Philadelphia, edited by J. S. Dickerson, D. D., was bought by Doctor Church, who continued as editor until March, 1865, when a union was effected with "The Examiner," under the name of "The Examiner and Chronicle," with Doctor Bright as sole editor. A few years later Doctor Bright acquired a controlling interest in the paper, which is still retained by his family. In 1868 a small paper, "The Christian Press," published in New York by the Rev. W. B. Jacobs, was acquired by "The Examiner and Chronicle," and in 1875 "The Outlook," a small paper issued in Brooklyn, N. Y., was merged in it.

The "American Baptist," the name given to a paper formed by the union of "The Christian Contributor" and "The Western Christian,"—the latter, founded in Illinois in 1845 as an organ of the American Baptist Free Mission Society,—was published for some years at Utica, N. Y., under the editorial charge of the Rev. Warham Walker. In 1857 it was removed to New York City, and Nathan Brown, D. D., the well-known missionary, who had returned two years before from a service of twenty years in Assam, became associate editor. A year later Doctor Brown was appointed editor, with the Rev. John Duer as his assistant, and held the position till 1872, when he resigned to accept an appointment from the Missionary Union as a missionary to Japan. In May of that year A. S. Patton, D. D., of Utica, purchased the paper, changed the name to "The Baptist Weekly," and

the form from folio to quarto. With him was associated Robert T. Middleditch, D. D., as assistant editor. In 1886 Doctor Middleditch withdrew from the "Baptist Weekly" and started "The Gospel Age." Doctor Patton died in January, 1888, and the "Weekly" was purchased by John B. Calvert, D. D., who changed the name to "The Christian Inquirer," the first number of which appeared February 23, of the same year. "The Gospel Age" was merged into the "Inquirer," and its editor, Doctor Middleditch, became one of the associate editors of the latter. Besides Doctor Middleditch there were associated with Doctor Calvert in the editorial management of the paper Rev. Drs. R. S. MacArthur, L. A. Crandall, and John Humpstone. In March, 1895, "The Christian Inquirer" was consolidated with "The Examiner," and Doctor Calvert became one of the editors of the latter paper.

In 1865 the American Baptist Publication Society received the gift of a fund for the establishment of a weekly newspaper, and began the publication of "The National Baptist," with Kendall Brooks, D. D., as editor. He was succeeded in 1868 by Lemuel Moss, D. D., who served for four years, and was followed, in 1872, by H. L. Wayland, D. D., to whom the paper was subsequently sold. In 1894 it was purchased by "The Examiner," of which, as already noted, Doctor Wayland became one of the editors.

In 1895, after the purchase of "The National Baptist" by "The Examiner," J. S. James, D. D., then pastor of the First Baptist Church, of Hartford, Conn., conceived the idea of publishing a paper in Philadelphia to take its place. After due canvass and consideration a stock company was formed and in November, 1895, the first number of "The Commonwealth" was issued, with Doctor James as editor. He continued as such until July, 1897, when he resigned, and the paper was edited by a committee. In the spring of 1898 it passed into the hands of Mr. L. M. Cross, previously associated with "The Evangel," of Baltimore, Md., which "The Commonwealth" had absorbed. Mr. Cross continued as editor and proprietor until December, 1900, when the paper was sold by him to The Harper and Brother Company, by which it is now (1901) published. During the administration of Mr. Cross the name was changed to "The Baptist Commonwealth," which name it still bears. No editor is named.

Until 1881 the efforts to establish a Baptist paper in Indiana resulted in a series of mergers with journals published outside of the State. But in that year Rev. G. H. Elgin and

Mr. U. H. Chaille began the publication of "The Indiana Baptist," which, under various management, and with its name changed to "The Baptist Outlook," still continues. The present editor is U. M. Chaille, with W. T. Stott, LL. D., and W. C. Taylor, D. D., as associate editors.

For the following sketch of Baptist journalism in the Pacific Northwest I am mainly indebted to President T. G. Brownson, D. D., of California College.

Previous to 1873, he writes, there had been various attempts to establish a Baptist paper for this part of the country. In that year, Rev. J. C. Baker, pastor of the church at Salem, Ore., began the publication of a monthly, called "The Baptist Beacon," in the interest of the Baptist Convention of the North Pacific Coast. After about eight years "The Beacon" became the property of the Convention. Rev. G. J. Burchett was editor for some time, and was succeeded by J. Q. A. Henry, D. D. In 1886 Rev. S. P. Davis became editor, owner, and publisher, and supplied the denomination with an excellent paper, issued semi-monthly at first, and later weekly, for some four years, the name, meanwhile, being changed to "The Pacific Baptist." Mr. Davis, finding himself unable to continue its publication, sold it to the Pacific Baptist Publishing Company, which was organized for the purpose of taking it over, and which still owns it. For four months the pastors of Portland, Ore., and vicinity, acted as editors. In May, 1898, Rev. C. A. Wooddy became editor, and still holds the position.

In 1892 "The Pacific Baptist" purchased "The Vanguard," then published at Seattle, Wash. In 1893 "The Leader," of Oakland, Cal., which had been formed by the consolidation of the "Southern California Baptist" and "The Herald of Truth," was acquired by "The Pacific Baptist." In 1899 "The Baptist Sentinel," a Landmark organ, suspended publication, after a history of some fifteen years, leaving "The Pacific Baptist" the entire Pacific coast. The paper has had a very encouraging growth.

III. SUNDAY-SCHOOL PERIODICALS.

To the Baptists belongs the honor of establishing the first Sunday-school paper, "The Young Reaper," for children in the United States. It was first issued by the New England Sabbath-school Union, and in 1856 was acquired by the American Baptist Publication Society. At first a monthly, it is now published both as a monthly and a semi-monthly. The other periodicals issued by the Publication Society are: "Our

Little Ones" (weekly), "Young People" (weekly), "Boys and Girls" (weekly), "Good Work" (monthly), succeeding "The Colporter," discontinued, and the various Sunday-school helps: "The Baptist Superintendent," the only publication of the kind in the world; the "Home Department Senior Quarterly" and the "Home Department Advanced Quarterly," for the Home Department; "Picture Lessons," little cards with finely colored pictures, issued quarterly; "Primary Lessons," "Intermediate Lessons," and "Bible Lessons" (monthly); "The Primary Quarterly," "The Intermediate Quarterly," "The Advanced Quarterly," "The Senior Quarterly," and "The Baptist Teacher," a monthly. All of these publications are ably edited, beautifully illustrated and printed, and have a deservedly wide circulation. It may be said, without exaggeration, that, taken together, they are unequaled in number and quality by the Sunday-school publications of any other denomination. Baptists have every reason to be proud of the superior excellence of their Sunday-school periodicals.

IV. QUARTERLIES.

"The Christian Review," the first Baptist quarterly magazine, was founded in 1836, with Rev. James Davis Knowles, at that time a professor in Newton Theological Institution, as editor. Doctor Knowles held the position until his death in May, 1838. He was succeeded by Barnas Sears, D. D. (1838–1841), S. F. Smith, D. D. (1842–1848), Rev. E. G. Sears (1849), S. S. Cutting, D. D. (1850–1852), Rev. Drs. R. Turnbull and J. N. Murdock (1853–1855), Rev. J. J. Woolsey (1856), Rev. Drs. Franklin Wilson and G. B. Taylor (1857–1859), and E. G. Robinson, D. D. (1860–1863). It was then merged in the "Bibliotheca Sacra." In 1867 the "Review" was revived by the American Baptist Publication Society as "The Baptist Quarterly," with Prof. Lucius E. Smith as editor, and Drs. Alvah Hovey, E. G. Robinson, A. N. Arnold, and J. M. Gregory as associates. In 1869, at the end of the second volume, Henry G. Weston, D. D., assumed the editorial control, remaining in charge until its publication was discontinued at the close of 1877. Another quarterly, known as "The Baptist Review," was started at Cincinnati, in 1879, by Rev. Dr. J. R. Baumes. With the July number of 1885 it was transferred to New York, and Rev. Drs. Robert S. MacArthur and Henry C. Vedder became joint editors. At the close of 1889 Doctor MacArthur retired, and Doctor Vedder continued as sole editor until the

end of 1892, when its publication ceased. Thus closed, apparently without hope of resurrection, the career of the Baptist quarterly. This is much to be regretted. The magazine, under its several names, had been the vehicle for the publication of many important papers bearing upon Baptist history and polity, from the pens of some of our ablest thinkers. Unfortunately, while there is need, there is apparently no demand for such a periodical on the part of Baptists.

In October, 1890, appeared the first number of "The Loyalist," published at Chicago, and edited by Rev. O. W. Van Osdel, the originator of the Baptist Young Peoples Union, then known as the "Loyalists," and Rev. J. M. Coon. After eight issues had appeared the Publication Society purchased the paper, changed the name to "Young People at Work," and appointed Philip L. Jones, D. D., connected with the Society's book department, as editor. In September, 1891, the name was changed to "Young Peoples' Union," and in November of that year it was repurchased by the Baptist Young People's Union, transferred again to Chicago, and renamed in 1894 "The Baptist Union." F. L. Wilkins, D. D., secretary of the Baptist Young People's Union, became the editor in 1891, and was succeeded in 1897 by Secretary E. E. Chivers, D. D., continuing until his resignation, March 1, 1901. The paper is the exclusive medium for the publication of the Christian Culture Courses of the Baptist Young People's Union, except as the missionary material is also issued in pamphlet form.

THOMAS OAKES CONANT.

PART II

SOUTHERN AND SOUTHWESTERN

THERE lies before me Volume I. of "The Georgia Analytical Repository, by Henry Holcombe, A. M., pastor of the Baptist church in Savannah. Savannah: Printed by Seymour, Woolhopter & Stebbins. 1802." Thus reads the title-page of the first Baptist periodical in the South. It was a bi-monthly magazine of forty-eight pages, the first issue being for "May and June, 1802." It was dedicated to "His excellency, Josiah Tatnall, junior, Governor of Georgia," and the periodical is in keeping with the an-

nouncement. Biographical sketches, conversions, death-bed scenes, accounts of religious movements, sketches of churches, along with reflections, devotional and practical, fill the pages. There are no advertisements. Two letters from William Carey appear, written in Calcutta, November 5, 1801, and June 16, 1802, respectively.

The next Southern Baptist periodical seems to have been "The Kentucky Missionary and Theological Magazine," Frankfort, Ky., first issued in May, 1812, by Rev. Stark Dupuy, who compiled "Dupuy's Hymns." After one year this magazine suspended until the war with Great Britain should be over, and in 1813 Rev. Silas M. Noel started a monthly "Gospel Herald" at Frankfort, where he was pastor. Doctors Spencer and Cathcart tell us this periodical was "suspended for want of patronage," which history shows to have been the general cause of the suspension of Baptist periodicals. A little later we find Mr. Noel editing "The Baptist Herald," and afterward "The Baptist Chronicle," also published at Frankfort, and these were virtually continuations of "The Gospel Herald."

In April, 1823, "The Baptist Monitor and Political Compiler" was started at Bloomfield, Ky., by Rev. Stephen Ray, a native of Maryland, whose "style was rough, but pointed and forcible," and who was "fond of controversial subjects." After losing $1,000 on the venture Mr. Ray gave up his paper.

Dr. J. H. Spencer, in his "History of Kentucky Baptists" (Vol. I., pp. 218, 597), tells us: "About the first of March, 1826, Spencer Clark and George Waller commenced the publication at Bloomfield, Ky., of a periodical under the style of "The Baptist Register," the name of which was soon afterward exchanged for that of "The Baptist Recorder." They proposed to "endeavor to strip religion of everything like the traditions of men, and to present the truth in a plain and simple manner." This was a great undertaking, but "there were giants in those days."

In "The Columbian Star" for April 22, 1826, a copy of which is now before me, I find the following: "A letter to the editors of 'The Baptist Recorder,' dated Elkton, Ky., February 20, 1826, says: 'We have had, during the last spring, summer, and fall, some truly refreshing seasons from the presence of the Lord. About one hundred have been added to two churches in this county, and the work seems yet to be progressing in some places.'"

This letter, dated "February 20, 1826," proves that "The Baptist Recorder" was in existence at that date, and, since the paper had previously changed its name from that of "Baptist Register," the latter must have been started some time before "the first of March, 1826," or very soon after "The Baptist Monitor and Political Compiler," of which paper it was the successor, gave up the ghost.

We find about this time several papers whose precise dates and relations to each other the writer is unable satisfactorily to determine, viz, "The Baptist Herald and Georgetown Literary Messenger," at Georgetown; "The Cross and Baptist Weekly Journal," probably at New Castle; "The Cross and Baptist Banner," at Frankfort, edited and published by Uriel B. Chambers, and then "The Cross," by the same, "The Banner" being laid aside, while "The Cross" was still borne. In 1834, however, Dr. J. S. Wilson, of Shelbyville, a leading physician, revived "The Baptist Banner," which continued to wave for a year, when the famous John L. Waller became editor, moved the paper to Louisville, consolidated it with "The Baptist," of Nashville, and "The Western Pioneer," of Alton, Ill., and called it "The Baptist Banner and Western Pioneer." This name it bore till 1851, when it became "The Western Recorder," of which more presently.

The "Columbian Star" was started by the famous Luther Rice, in Washington, D. C., January, 1821. It was a four-page weekly: "Published under the patronage of the General Convention of the Baptist Denomination in the United States. *Terms*—Three dollars per annum, payable in advance. All communications should be addressed to Baron Stowe, Editor and Publisher." This information was put at the head of the first column, first page, in 1826.

It was not long till the "Star" set in Washington and arose in Philadelphia as "The Christian Index," edited by Rev. Dr. W. T. Brantly, Sr., of blessed memory. In 1833 he transferred it to that mighty man of God, Jesse Mercer, who edited and published it at Washington, Ga., with Rev. Wm. H. Stokes as assistant editor. In 1840 Doctor Mercer transferred the paper to the Georgia Baptist Convention, which managed it through its Executive Committee. In making the transfer, Doctor Mercer presented the Convention "$500 worth of new type" for the use of the paper, now removed to Penfield. J. S. Baker became editor in 1843 and continued till 1849, when B. M. Sanders, chairman of the Executive Committee, conducted it for a year, and then John F.

Dagg became editor. The reports show that in 1854 the paper paid the Convention a revenue of $463.35, and in 1855, $296.59. In December, 1855, T. D. Martin became editor, and in 1856 the paper was moved to Macon, the Convention having decided to locate it in "one of our principal cities," and J. F. Dagg was editor. At the beginning of 1857 Joseph Walker became editor, holding the position over two years. Sylvanus Landrum, the saintly hero, as chairman of the Executive Committee, did the editing for two months till the services of Dr. E. W. Warren (*nobile nomen*) were secured for less than a year, he being succeeded in March, 1860, by Dr. Samuel Boykin, afterward famous as the "Kind Words" editor. In 1861 he bought the paper from the Convention, the sale having been agitated more or less ever since 1849. In 1856 the Executive Committee in its report to the Convention says: "The management of the 'Christian Index,' from 1840, when it was transferred to the Convention by Rev. Jesse Mercer, has been a source of more perplexity to the committee than all other matters trusted to their charge."

In the "Columbian Star" for July 29, 1826, appeared the following: "Prospectus for a work contemplated to be published in Richmond, Va., entitled 'The Evangelical Inquirer,' by Rev. Henry Keeling." The prospectus goes on to say: "Demands for a paper, in some form, calculated to promote evangelical and literary objects under the patronage especially of the Baptist denomination and its friends in this commonwealth, have been thought by many judicious persons, long to exist." The "Evangelical Inquirer" was to be "issued monthly, in an octavo pamphlet of thirty-two pages, on good paper, neatly covered and stitched." The price was $2.00 a year, and it was "to be commenced when five hundred subscriptions have been obtained."

The "five hundred subscriptions" were secured, certainly before January, 1828, for we read in the "Triennial Baptist Register" (p. 148) for 1836: "'Religious Herald.' This periodical commenced in January, 1828, under the editorial care of William Sands, the present editor and proprietor." The name "Evangelical Inquirer" was changed to "Religious Herald," which name the paper has borne ever since. Mr. Sands was editor and proprietor for about forty years, employing at different times Eli Ball, Henry Keeling, and David Shaver, as editors.

The next periodical to claim our attention is the "Biblical Interpreter," a twenty-four-page monthly, published by Rev.

Thomas Meredith, at Edenton, N. C., in 1833. The next year the name was changed to the "Biblical Recorder," and was removed to Newbern.

In 1838 the "Biblical Recorder" was moved to Raleigh and consolidated with the "Southern Watchman," of Charleston, S. C., under the style of "The Recorder and Watchman." In 1842 the paper was suspended and it was superseded by the "Southern Christian Repository," a monthly. In about six months, however, the "Biblical Recorder" was revived, and it continued under the control of Rev. Thomas Meredith till his death in 1851.

The writer is unable to fix the date of the first Baptist paper in South Carolina. We find "The Watchman" moving from Charleston, in 1838, and consolidating with the "Biblical Recorder," and in the "Triennial Baptist Register," for 1836, we find (p. 177): "'The Southern Baptist and General Intelligencer' is published every Friday, in Charleston, Wm. H. Brisbane, editor."

In the "Baptist Encyclopedia" (Vol. II., p. 1076) there is the following in regard to Baptist journalism in South Carolina:

"There are now two numbers of the 'Southern Watchman and General Intelligencer' in existence, dated February 3 and February 10, 1837, printed in Charleston by James S. Burgess, and edited by the late Basil Manly, D. D. These numbers belong to the fourth volume."

This sends the paper back to 1833, which in all probability marks the date of the first Baptist periodical in South Carolina.

In 1843 the Rev. T. W. Haynes published a monthly in Charleston called the "Carolina Baptist"; and in 1846 we find "The Southern Baptist" in Charleston, edited "by a a committee of brethren, consisting of Rev. J. R. Kendrick, James Tupper, Esq., and others." This went on till 1849, when Dr. James P. Boyce became editor, and he was succeeded in turn by Dr. E. T. Winkler, Dr. J. P. Tustin, and Dr. W. B. Carson. At the beginning of the war between the States the paper was suspended; although during part of the war Dr. J. L. Reynolds published "The Confederate Baptist" at Columbia.

From the "Triennial Baptist Register" (1836) we learn that "The Baptist" was started January 1, 1835, "published monthly at Nashville, on an extra imperial sheet, by R. B. C. Howell." "It is very ably conducted and is accomplishing much good," as the same authority informs us. The coming

of Doctor Howell to Nashville, in 1833, marked an era in Tennessee Baptist history. The "Baptist Register" for 1841 does not mention "The Baptist" in its list of denominational periodicals, but that may have been an oversight. The 1841 list is: "Baptist Chronicle" (monthly), Columbus, Ga.; "Southern Baptist Preacher" (monthly), Washington, Ga.; "Religious Herald," Richmond, Va.; "Biblical Recorder," Raleigh, N. C.; "Christian Index," Washington, Ga.; "Baptist Banner and Pioneer," Louisville, Ky.

In 1846 J. R. Graves, a brilliant young preacher from Vermont, of Huguenot descent, who had been teaching in Kentucky and who had come to Nashville the year before, became associated with Doctor Howell in editing the paper, which took the name of "The Tennessee Baptist." In June, 1848, Doctor Graves became sole editor, and his connection with the paper lasted forty-seven years. In 1855 he associated with him Drs. J. M. Pendleton and A. C. Dayton, in editorial work, with whom also he edited the "Southern Baptist Review." This arrangement continued till the breaking out of the Civil War. Owing to the "Landmark" controversy, those who differed with the "Tennessee Baptist" established in Nashville "The Baptist Standard," with Dr. L. B. Woolfolk as editor, and it was published until the war caused its suspension.

In 1853 we find "The Baptist Watchman" in Knoxville, edited by Dr. Matthew Hillsman, though when it began and how long it lasted, I am unable to determine.

An eminent and accomplished Baptist physician in Nashville, Dr. W. P. Jones, in 1852 started the "Parlor Visitor" (monthly), which was moved to Murfreesboro, and edited by Mrs. E. M. Eaton (consort of Dr. Joseph H. Eaton, President of Union University), and which took the style of "The Aurora," continuing until the war.

Such were the beginnings of Southern Baptist journalism. Lack of space forbids the consideration of the various periodicals that have from time to time appeared and passed away. We will therefore give the remaining space to the publications now in existence, with such incidental mention of others as may seem fitting. And first let us bring down to date those already named.

"*The Western Recorder.*" After moving to Louisville the "Baptist Banner and Pioneer" ended its pioneer work in 1851 and floated as the "Baptist Banner," being edited during 1848 and 1849 by Dr. Wm. C. Buck, one of the most effective men the Baptists have ever had. In 1851 we find John L.

Waller, R. L. Thurman, and A. W. Larne, serving as editors. Doctor Waller had started the "Western Baptist Review" in Frankfort, in September, 1845, and he continued to edit this sterling magazine. "The Baptist Banner," in 1851, took the name "Western Recorder," which the paper has since borne. In 1852 we find Chas. D. Kirk as editor in place of R. L. Thurman; and we find the "Christian Repository" (monthly), edited by John L. Waller and Charles D. Kirk. The next year Dr. S. H. Ford became associated with Doctor Waller in editing both the "Western Recorder" and the "Christian Repository." In 1854 Doctor Waller died, and Joseph Otis became proprietor of the paper, with S. W. Lynd and S. H. Ford as editors; but after five years we find Mr. Otis in sole charge. Dr. A. C. Graves became editor in 1863, and after the war, Prof. Norman Robinson, a scholarly and accomplished teacher; C. Y. Duncan, J. C. Waller, and A. S. Worrell, were editors, until in 1868 Dr. R. M. Dudley, afterward the distinguished president of Georgetown College, took charge. He was then pastor of East Baptist Church in Louisville. Before Doctor Dudley's taking charge the paper was owned by Sherrill and Shuttleworth. Prof. J. W. Rust became associated with Doctor Dudley in 1868. This arrangement lasted until 1872, when Drs. A. C. Caperton and J. S. Coleman became editors. After five years Doctor Coleman withdrew and left Doctor Caperton in sole charge. He soon associated with himself, however, Mr. A. B. Cates, a gifted layman, and in connection with the paper they carried on a book store. Afterward Mr. Cates removed to Georgia, and Doctor Caperton was again alone.

In October, 1887, after having done the denomination faithful service, Doctor Caperton sold out to the McFerran-Harvey Company, and T. T. Eaton became editor. In 1890, the Baptist Book Concern was organized, bought out the McFerran-Harvey Company, continuing T. T. Eaton as editor, and this arrangement remains in force.

"*The Christian Index*," *Atlanta, Ga.* At the beginning of the Civil War we find Dr. Samuel Boykin in charge. At its close he sold out to J. J. Toon, who made Dr. H. H. Tucker editor for six months. After a brief interval Dr. W. T. Brantly became editor for six months, and after another brief interval Dr. David Shaver edited the paper from the beginning of 1867 till 1873, when the "Index" was transferred to J. P. Harrison & Co., who made Dr. D. E. Butler editor. Dr. H. H. Tucker again became editor in October, 1878, and in 1882 Drs. M. B. Wharton and G.

A. Nunnally bought each a fourth interest. Later Doctor Tucker bought the paper and continued to edit it until his death. He had, however, associated with himself Mr. J. C. McMichael, who had edited "The Barnesville Gazette." On the death of Doctor Tucker, Mr. McMichael owned and edited the paper till his own death in 1895. Then it was sold by order of the court, the owner having died intestate, and was bought by Dr. T. P. Bell, who associated with himself Dr. J. J. Van Ness. Doctor Bell was for years assistant corresponding secretary of the Foreign Mission Board and then corresponding secretary of the Sunday-school Board, which last position he gave up to take charge of the "Index." In January, 1900, Doctor Van Ness removed to Nashville to become editorial secretary of the Sunday-school Board, and Doctor Bell is now the sole editor.

"*The Religious Herald*," *Richmond, Va.* This paper has had fewer vicissitudes than its contemporaries, and hence its story can be more briefly told. In the yearly reports of the papers we observe with interesting monotony, "'Religious Herald,' William Sands, Richmond, Va." In 1857, owing to Mr. Sands' feeble state of health, he made Dr. David Shaver "associate editor." When the war came on and the armies cut off communication with a large part of its constituents, the "Herald" reduced its size and was issued semi-monthly, and when Richmond fell, on April 3, 1865, the office and fixtures of the paper were burned, though the subscription list was saved. Drs. J. B. Jeter and A. E. Dickinson bought the list and goodwill of the paper and resumed its regular publication November 16, 1865, having issued a specimen number the month previous. Drs. Richard Fuller, John A. Broadus, William T. Brantly, Richard Furman, James Upham, and B. Puryear were at intervals associate editors. Perhaps about 1875–1876, when Doctors Fuller and Broadus were associate editors, was the time when the "Herald" exerted the greatest influence upon the denomination. After the death of Doctor Jeter, in February, 1880, first Dr. H. H. Harris and then Dr. W. E. Hatcher served as editor along with Doctor Dickinson as representing Mrs. Jeter's interest in the paper. That interest was sold to Doctor Dickinson, and he associated with himself Dr. R. H. Pitt, and these two are now in charge, most of the work devolving upon the latter on account of the former's failing health. Doctor Dickinson's period as editor will soon equal that of William Sands, and the two make a most remarkable record.

"*The Biblical Recorder*," *Raleigh, N. C.* After the death of Rev. Thomas Meredith, in 1851, his widow owned "The Biblical Recorder" and employed Dr. T. W. Tobey to edit it. In 1854 it was purchased by a stock company, headed by Rev. J. J. James, who became the editor. Two years later he bought out the other owners and associated with himself Rev. J. S. Walthal. This arrangement lasted till 1861, when Dr. J. D. Huffman bought the paper and edited it throughout the period of the war, though for a short time after the close of the war the paper was obliged to suspend. In 1867 it was sold to Dr. W. T. Walters and Mr. J. H. Mills, the latter becoming sole proprietor after a few months. He continued in control till 1873, when Professor A. F. Read became editor, who after two years sold it to Dr. C. T. Bailey, who soon associated with him Messrs. C. B. Edwards and N. B. Broughton in the ownership, Dr. J. D. Huffman serving as associate editor. For two years Dr. T. H. Pritchard was associate editor and then Dr. Harvey Hatcher. On the death of Doctor Bailey, in 1898, the paper passed into the hands of his gifted son, J. W. Bailey, under whose control the paper is highly prosperous, Messrs. Edwards and Broughton remaining as proprietors in part.

"*The Baptist and Reflector*," *Nashville, Tenn.* The publication of "The Tennessee Baptist" was suspended at Nashville during the war, but was resumed by Dr. J. R. Graves at Memphis after the war under the name, "The Baptist." It rapidly regained its power. About 1886 "The Baptist Gleaner," of Fulton, Ky., was consolidated with "The Baptist," and its editor, Dr. J. B. Moody, became associate editor with Doctor Graves, opening a branch office in Nashville. Dr. O. C. Pope, in Morristown, Tenn., in 1874 began the publication of "The Baptist Reflector," which in 1878 was sold to Dr. W. D. Mayfield and removed to Nashville, Dr. B. R. Womack becoming associate editor. After three years Rev. J. B. Chevis became editor and proprietor. At that time Dr. J. M. Robertson bought "The Baptist Sun," published at Rome, Ga., by Dr. G. A. Nunnally, and moved it to Chattanooga, naming it "The American Baptist." The next year (1882) Doctor Robertson bought "The Baptist Reflector" and consolidated it with "The American Baptist" under the style of "The American Baptist Reflector." He retired in 1885, leaving the paper in the hands of Drs. R. J. Willingham and A. W. McGaha, pastors in Chattanooga. In November, 1888, the paper was bought by Dr. E. E. Folk, who in the next year effected a

consolidation with "The Baptist"; he moved both papers to Nashville and called the combined paper "The Baptist and Reflector," associating with him Drs. Graves and Moody. That same year, however, Doctor Graves turned over his interest in the paper to his son-in-law, Dr. O. L. Hailey, who bought out Doctor Moody and became joint editor with Doctor Folk, Doctor Graves being "special editor." In 1891 Doctor Folk became editor and proprietor, Doctor Graves remaining as "special editor" until his death, two years later.

At various times there were other Baptist papers published in Tennessee. Among these we may mention the "Christian Herald," published in Nashville, in 1872 and 1873, edited by J. A. Shackleford, T. T. Eaton, and J. M. Phillips, and sold to the "Christian Index." Also the "Baptist Messenger," published at Woodbury, by Rev. J. M. D. Cates, who wrote much for the paper and published two or three books.

"*The Baptist Courier,*" *Greenville, S. C.* Rev. Messrs. Tilman, R., and William A. Gaines, began to publish "The Working Christian," in Yorkville, S. C., in 1867. For a short time it was published in Charleston, with Dr. O. F. Gregory as editor. Purchased by Charles M. McJunkin, it was moved to Columbia, where Dr. J. L. Reynolds became associate editor. In 1878 Col. James A. Hoyt, a prominent and accomplished layman, bought the paper, changed the name to "The Baptist Courier," and associated with himself Dr. A. W. Lamar in editorial work. The paper was moved to Greenville in 1879, where it is still published, and Dr. J. C. Hiden became associate editor, with Drs. Wm. H. Strickland and R. H. Griffith as field editors. W. W. Keyes, Esq., in 1882 became joint owner with Colonel Hoyt, and Dr. J. C. Furman was associate editor. In 1891 Dr. A. J. S. Thomas bought Colonel Hoyt's share in the paper, and became editor along with Mr. Keyes, making Prof. G. B. Moore associate editor, which arrangement is still maintained.

"*The Central Baptist,*" *St. Louis, Mo.* It was in 1842 that "The Missouri Baptist" appeared in St. Louis, published monthly by Isaac Hinton and R. S. Thomas. Soon it became "The Missouri and Illinois Baptist," and appeared semi-monthly, but it soon yielded to that inveterate foe of Baptist periodicals, want of patronage. "The Western Watchman" was started in 1848, but was soon suspended on account of being burnt out, and in 1851 it was revived by Rev. William Crowell, with whom was associated Rev. S. B. Johnson for a time. It flourished until the breaking out of the

war, when it suspended. "The Missouri Baptist" appeared in 1859, with Dr. S. H. Ford as editor, and ceased when the war began. With the opening of the year 1866, Revs. J. H. Luther and R. M. Rhoads began at Palmyra the publication of the "Missouri Baptist Journal," and in the September following, Dr. A. A. Kendrick started "The Record," in St. Louis. These two papers were two years later consolidated, under the style of "The Central Baptist," published at St. Louis, with Drs. Luther, Kendrick, and Norman Fox as editors. In 1875 Doctor Luther retired, giving place to Dr. W. Pope Yeaman, with whom was associated Dr. Wiley J. Patrick. Rev. Wm. Ferguson bought the paper in 1877, and associated with him Dr. J. C. Armstrong, and in 1882 the plant was sold to Dr. W. H. Williams, whose management continued till his death in 1893, Doctor Armstrong remaining one of the editors. Since the death of Doctor Williams, Mrs. Williams has continued Doctor Armstrong as editor, and he is now in charge.

"*The Alabama Baptist*," *Montgomery, Ala.* The first Baptist paper published in the State was the "Southwestern Baptist Pioneer," at Jacksonville, in 1834, with William Wood as editor. At Marion, Ala., in 1841, Rev. Milo P. Jewett, who founded the Judson Institute and who afterward influenced Matthew Vassar to found Vassar College, started the "Alabama Baptist," associating with him Rev. J. H. Devotie. In 1848 we find C. M. Breaker as editor; and in 1851 A. W. Chambliss. The latter changed the name to "Southwestern Baptist." Dr. Samuel Henderson took charge in 1852, and the paper was moved to Tuskegee, where he was pastor, and there flourished until after the close of the war, when the Federal authorities forbade its publication and put Doctor Henderson under a bond of $20,000 not to publish it again. This led to its consolidation with the "Christian Index," at Atlanta. Doctor Henderson had enjoyed the editorial assistance, from time to time, of the Revs. Albert Williams, J. M. Watt, J. E. Dawson, and H. E. Taliaferro. For several years Alabama had no Baptist paper, strange to say; but in 1873 the Baptist State Convention, through its Board, started "The Alabama Baptist," at Marion, with Drs. E. T. Winkler, J. J. D. Renfroe, E. B. Teague, and D. W. Gwin as editors, who gave their services gratuitously. In 1878 the Convention conveyed the paper to Drs. E. T. Winkler and J. L. West, the latter soon becoming sole proprietor, with Drs. Winkler and Renfroe as editors. Afterward Dr. W. C. Cleveland served for three years, and the

paper was moved to Selma. In 1880 Col. John G. Harris bought a half-interest, and in 1885 bought the rest, and in 1886 moved the paper to Montgomery, with Doctor Renfroe as editor. After two months Doctor Renfroe told the owner he was not fitted to be an editor, and that he would return to the pastorate. Here is the only man on record who avowed that he was not fitted to be an editor. Dr. Joseph Shackleford served temporarily till Mr. W. A. Davis bought a half-interest, and the two owners acted as editors for two years when Colonel Harris again became sole proprietor, leasing the paper to the Revs. C. W. Hare and J. C. Pope. In 1891 the Alabama Baptist Convention requested Colonel Harris to resume control, and he complied.

"*The Baptist,*" *Jackson, Miss.* The Mississippi Baptist Convention in 1857 established the "Mississippi Baptist," with Rev. J. T. Freeman as editor. There had been efforts at Baptist journalism in the State before, but they amounted to little. The paper grew in favor and flourished until the war caused its suspension. After the war the Mississippi Baptists relied mainly on "The Baptist," at Memphis, for denominational information and advocacy, till in 1876 it was decided to have a paper of their own, and the "Mississippi Baptist Record" was started at Clinton, with Dr. J. B. Gambrell as editor, and Prof. M. T. Martin as business manager. In 1881 Professor Martin became sole proprietor, but he soon turned it over to Doctor Gambrell, who was both editor and proprietor. In 1884 Prof. George Wharton became associate editor, and after two years Dr. L. S. Foster became such. The paper was moved to Jackson, and a little later it made its abode in Meridian, where in 1888 Dr. J. H. Hackett became associate editor. Four years later Doctor Gambrell retired from the paper, leaving Doctor Hackett in charge. This continued till 1898, when "The Baptist Layman" (a paper published by Dr. J. L. Johnson) was consolidated with the "Record," and "The Baptist" was started at Jackson, whence, with Rev. T. J. Bailey as "editor and manager," it still goes forth.

"*The Baptist Chronicle.*" In 1855 the Rev. Hanson Lee started the "Louisiana Baptist" at Mt. Lebanon, La. He continued the paper, having H. Hill associated with him part of the time, till his death in 1862, when it was continued by W. F. Wells, with Doctor Courtney as editor. At the close of the war Dr. A. S. Worrell bought the paper, but soon sold it back to Messrs. Wells and Courtney, with the latter as editor and Dr. W. E. Paxton as associate. At the end of

1869 the paper was sold to the "Baptist" at Memphis. Also in 1855, Dr. W. C. Duncan published the "New Orleans Baptist Chronicle," which seems to have ended with the war. The present "Baptist Chronicle," published at Alexandria, La., entered upon its fifteenth volume August 10, 1900. It is edited by Dr. R. M. Boone, with A. L. Johnson and J. S. Edmonds as associates. J. D. Jamison and E. O. Ware are field and missionary editors, respectively.

"*The Texas Baptist-Herald*," *Dallas, Texas.* At Anderson, Texas, in 1855, Rev. George W. Baines and others started the "Texas Baptist," which flourished till the war. Dr. J. B. Link, in 1865, established the "Texas Baptist Herald" at Houston, where it remained till 1883, when it was removed to Austin and, something over two years later, to Waco.

Dr. R. C. Buckner in 1874 started the "Christian Messenger" at Paris, Texas, soon removing it to Dallas, and changing its name to the "Texas Baptist." In 1883 the paper was bought by Dr. S. A. Hayden, who in the same year bought the "Baptist Standard," which had been published more than a year by Rev. C. C. Parroch, at Glen Rose, consolidating it with the "Baptist Standard."

In 1886 the "Baptist" and the "Baptist Herald" were consolidated, the united paper being known first as the "Texas Baptist and Herald," and later as the "Texas Baptist-Herald," with Doctor Hayden in control. He soon removed the paper to Dallas, where he now publishes it.

"*The Baptist Standard*," *Dallas, Texas.* "The Western Baptist," published for a year or two at Dallas, and owned by Revs. Levi Holland and R. T. Hank, was in 1892 sold to Drs. M. V. Smith and J. B. Cranfill, who changed the name to the "Texas Baptist Standard," and soon moved the paper to Waco. The death of Doctor Smith in 1893 left Doctor Cranfill in sole charge till, in 1898, he sold a half-interest to C. C. Slaughter, Esq., known as the "Texas cattle king." The paper was moved to Dallas and called the "Baptist Standard." A stock company was at once organized, to which the paper was transferred, Doctor Cranfill being at the head of the company as well as remaining editor of the paper, Colonel Slaughter being a large stockholder.

"*The Arkansas Baptist*," *Little Rock, Ark.* Rev. P. S. G. Watson in 1859 began the publication of this paper at Little Rock, but the war caused its suspension. The Baptist Convention of the State in 1867 decided to start a paper and Rev. P. S. G. Watson was chosen editor. At the next

meeting the paper was sold to Mr. Watson "on account of dissatisfaction with its management by the Convention," and in 1870 he sold out to the "Baptist" at Memphis. Four years later Rev. T. B. Espey started the "Western Baptist," at Little Rock, which in turn was soon bought by the "Baptist." In 1880, J. P. Eagle, J. M. King, W. D. Mayfield, Benj. Thomas, and T. B. Espey formed a stock company and began to issue at Little Rock, the "Arkansas Evangel." In a few months Drs. B. R. Womack and J. B. Searcy were made editors and the paper was moved to Dardanelle. In two years the stockholders, tired of the burden, turned the paper over to Doctor Womack, who sold a half-interest to Doctor Searcy, and two years later Doctor Womack retired, Dr. A. S. Worrell taking his place. Next year we find Doctor Womack again in charge, with Revs. M. D. Early and O. M. Lucas as associates. The next year these last two are dropped, and in one year more (1886) we find Dr. W. A. Forbes as sole editor and proprietor, with M. D. Early as field editor. Two years later Revs. J. N. Hall and J. H. Milburn became associated with Doctor Forbes, and in a few months he sold out to them. In November, 1888, Allen W. Clark became business manager, buying out Milburn; and on March 1, 1889, Dr. W. A. Clark bought out Hall, and in the next January he became sole proprietor. On October 1, 1899, the paper was sold to Dr. O. L. Hailey and Rev. R. E. Drake, but on the sixteenth of April, 1900, Doctor Clark bought back the paper, associating with him Dr. J. H. Milburn. We doubt if any paper in the land can furnish more history for the same length of time than this one. For a while the "Baptist Review" was published at Little Rock by Rev. W. Theodore Smith.

"*Florida Baptist Witness*," *Ocala, Fla.* James McDonald, in 1847, began to publish in Jacksonville, Fla., a monthly journal called the "Baptist Telegraph," which seems to have soon run its course. In 1860 Rev. N. H. Bailey issued the prospectus of a Baptist paper, with Rev. W. N. Chaudoin as associate editor, but the paper never materialized. The Baptist State Convention at Lake City, in 1872, resolved in favor of a paper for the State, and took up a collection to aid the enterprise, and in the February following the "Florida Baptist" appeared at Lake City, with the Rev. H. B. McCallum as editor and the Revs. T. E. Langley and J. H. Tomkies, corresponding editors. This paper lasted three years and was then sold to the "Christian Index" at Atlanta, though it was afterward revived, for we find

it in 1884 published at Live Oak, with L. A. Fish as editor, while the "Florida Baptist Witness" is published at Lake City, with A. P. Ashurst and C. C. Hill as editors. The latter paper began in February, 1884. It was moved to Ocala soon afterward, and owned by Doctor Hood and Rev. J. C. Porter. The latter is now sole proprietor and he has associated with him as editors Prof. C. S. Farriss and Rev. L. D. Geiger.

"*American Baptist Flag,*" *Fulton, Ky., and St. Louis, Mo.* Dr. D. B. Ray, in Lagrange, Mo., in 1874, unfurled the "Baptist Battle Flag." In 1880 the paper was moved to St. Louis and published by the National Baptist Publishing Company, which Doctor Ray had organized and of which he was the head. The name of the paper was changed to the "American Baptist Flag." The assets of the company, including the paper, were sold in February, 1897, to Dr. J. H. Hamlin and Rev. J. N. Hall, the latter becoming sole proprietor in the following December. In June, 1899, the paper was moved to Fulton, Ky., where it is still published, Rev. J. N. Hall being editor and proprietor.

"*The Baptist Banner,*" *Huntington, W. Va.* This paper was started in June, 1887. It is published by a company, of which Dr. W. P. Walker is president. Rev. J. D. Williams is the editor, with Rev. T. C. Johnson as associate.

"*The North Carolina Baptist,*" *Fayetteville, N. C.* The first number appeared in January, 1891. John H. Gates, Jr., is the editor and proprietor, with J. W. Cobb as field agent.

"*The Word and Way,*" *Kansas City, Mo.* This paper began in June, 1896, and it has the following array of editorial talent, viz: S. M. Brown, E. K. Maiden, A. C. Rafferty, B. W. Wiseman, and W. S. Peace. The first two are proprietors and editors-in-chief.

"*The South Carolina Baptist,*" *Greenwood, S. C.* Soon after the close of the war Rev. W. E. Walters started the "South Carolina Baptist," at Anderson, S. C.; but in three years the paper was bought by the "Religious Herald." The paper was revived at Greenwood, in August, 1897, where it is now published with Drs. J. W. Perry and A. McA. Pittman as editors and Dr. G. W. Gardner as business manager.

"*The National Baptist Flag,*" *Bolivar, Mo.* It was in January, 1899, that Dr. D. B. Ray unfurled the "National Baptist Flag," of which he is editor and proprietor.

"*North Georgia Baptist,*" *Cumming, Ga.* This paper began "contending for the truth" (that being its motto) in

December, 1891. It is published by the North Georgia Baptist Publishing Company, and no editor's name is given.

"*The Mississippi Baptist*," *Newton, Miss.* Rev. N. L. Clark is the editor of this paper, which has been published since March, 1891.

"*Southern Baptist*," *Charlotte, N. C.* Rev. W. P. Matheney is editor and proprietor. It began in October, 1895.

"*The Baptist Argus*," *Louisville, Ky.* Some Baptists who sided with Doctor Whitsitt in the "Whitsitt controversy," and who did not like the "Western Recorder's" opposition to him, decided to establish a paper which would fitly represent their feeling and views, and in October, 1897, they started the "Baptist Argus," with Dr. J. N. Prestridge as editor and Rev. M. P. Hunt as associate. When the latter removed to Missouri his place was taken by Rev. J. E. Gwatkin.

"*The Baptist Gleaner*," *Paragould, Ark.* This paper has (November 21, 1900) reached the forty-first number of its third volume. It is issued by the Gleaner Publishing Company, with Revs. J. H. Peay and E. J. H. McKinney as editors, and E. P. Minton, J. H. Kitchen, J. D. J. Faulkner, W. J. Bearden, J. N. Hartley, M. V. Baird, H. F. Vermillion, R. P. Bain, A. A. Andrus, T. C. Mahan, O. L. H. Cunningham, E. H. C. Kenner, and S. W. Abernathy, as associates.

"*The Baptist Signal*," *Ardmore, I. T.* This signal, with Rev. J. M. B. Gresham as editor, shows the way to the people of the Indian Territory and surrounding regions. It has just closed its third volume. Beside these we have in the South, the "American Baptist" (for the colored people), Louisville; the "Baptist Echo," J. M. Newburn, editor, a monthly at Rush, Texas; the "Baptist Herald," Milligan, Florida, M. J. Webb, editor; the "Baptist Herald," Z. P. Smith, editor, Senatobia, Miss.; the "Baptist Leader," A. N. McEwen, editor, Selma, Ala.; the "Baptist Mirror," E. Z. F. Golden, editor, Macon, Ga.; the "Baptist Missionary," E. W. Dow, editor, Pierce City, Mo.; the "Baptist Pilot," bi-weekly, C. S. Brown, editor, Winton, S. C.; the "Baptist Visitor," L. H. Holt, editor, Guthrie, O. T.; the "Baptist Visitor," A. J. Kincaid, editor, monthly, Whitewright, Tex.; the "Bible Baptist," E. R. Carswell, editor, Atlanta, Ga.; the "Florida Baptist Herald," J. S. Stokes, editor, Live Oak, Fla.; the "Florida Evangelist" (for colored people), J. M. Waldron, editor, Jacksonville, Fla.; the "Georgia Baptist," W. J. White, editor, Augusta, Ga.; the "East Tennessee

Baptist," S. W. Tindell, editor, Harrison, Tenn.; "The Eagle," A. R. Davidson, editor, Tincle, Ala.; the "Guardian," monthly, T. L. Morris, editor, Waco, Texas; the "Missionary Worker," J. B. Gambrell, editor, semi-monthly, Dallas, Texas; "The Missionary," S. J. Thomas, editor, monthly, Bellevue, Texas; the "Liberty Baptist," W. H. Smith, editor, Horse Cave, Ky.; "Our Missionary Helper," Mrs. C. K. Kerr, editor, monthly, Decatur, Ga.; the "Missouri Messenger," S. W. Bacote, editor, Kansas City, Mo.; the "Preacher-Safeguard," C. A. Buchanan, editor, semi-monthly, Kosciusko, Miss.; the "Pulpit, Pew, and Home," monthly, Houston, Texas; the "Southern Watchman," A. N. McEwen, editor, Mobile, Ala.; the "S. C. Standard," Columbia, S. C.; the "South Georgia Messenger," B. J. W. Graham, editor, monthly, Macon, Ga.; "The Star," S. W. D. Isaac, editor, Fort Worth, Texas; the "S. S. Baptist," Mrs. Nannie R. Ford, editor, semi-monthly, St. Louis, Mo.; the "S. S. and Colportage Helper," monthly, E. C. Everett, editor, San Antonio, Texas; the "S. S. Worker," monthly, Guthrie, O. T.; the "Virginia Baptist," J. E. Jones, editor (for colored people), Richmond, Va.; the "Virginia Baptist," —— editor, Norfolk, Va.; the "West Texas Baptist," G. W. Smith, editor, Abilene, Texas; the "Western N. C. Baptist," George Wharton, editor, Waynesville, N. C., and others. Surely there is no lack of Baptist papers in the South.

The Boards of the Southern Baptist Convention have all along issued periodicals. First there was "The Home and Foreign Journal," which was divided into "The Foreign Mission Journal" and "Our Home Field." Then the Sunday-school Board began soon after the war to publish "Kind Words," in Greenville, S. C., with Drs. B. Manly, Jr., and C. C. Bitting in charge. When the Board was transferred to Memphis the publication was continued there, with Dr. Samuel Boykin as editor. Then the consolidation of the Home and Sunday-school Boards at Atlanta transferred the publication there, and it was expanded into a series of Sunday-school helps, and, as a result of the "Kind Words controversy," the Sunday-school Board was revived and located at Nashville, where a complete series of Sunday-school helps is published under the editorial management of Dr. J. M. Frost, corresponding secretary, and Dr. J. J. Van Ness.

"*The Seminary Magazine*," *Louisville Ky.* In 1887 the students of the Southern Baptist Theological Seminary,

the faculty co-operating, began to publish a monthly magazine, issued only during the session of eight months each year. It is published by a company of the students, who elect editors and managers at the opening of each session. The following are the editors for the current session (1900–1901): A. Y. Napier, W. O. Carver, Lewis Bristow, C. T. Willingham, J. E. Briggs, H. C. Smith, and H. E. Gabby, with H. C. McGill as business manager. W. T. Amis is president of the Board of Directors.

"*Ford's Christian Repository*," *St. Louis, Mo.* The consideration of this sterling monthly is reserved to the last on account of its unique character. In January, 1852, in Louisville, Ky., appeared the first number of "The Christian Repository," with John L. Waller and Charles D. Kirk as editors. The next year Dr. S. H. Ford became associated with Doctor Waller, and, on the death of the latter next year, Dr. Ford became sole proprietor. In 1855 he married Miss Sallie Rochester, who afterward wrote "Grace Truman," and who became at once associated with her husband in editorial work. The war interrupted the publication of the "Repository," but in 1871 it was re-established in St. Louis, where it still issues, with Dr. S. H. and Mrs. Sallie Rochester Ford as editors. Doctor Ford is the senior Baptist editor of the South, and the "Repository" was never better or more helpful to the cause of truth and righteousness than it is to-day. In 1881 "The Christian Repository" purchased "The Home Circle," published by the American Baptist Publication Society, and continues its publication, joining its name to its own.

There is no Baptist periodical in Maryland. Before the war "The True Union" was published there, edited first by the Baptist pastors of Baltimore and afterward by Dr. Franklin Wilson. Years afterward Dr. H. M. Wharton started "The Baltimore Baptist," associating with him Dr. A. C. Barron. The name of the paper was changed to "The Evangel," and ere long it was sold to "The Commonwealth," published in Philadelphia. It had shortly before absorbed "The Atlantic Baptist," published at Norfolk, Va., by Dr. J. A. Speight.

This sketch of the Baptist periodicals of the South emphasizes the question often asked by the writer, but so far unanswered, On what principles should the number, location, and *personnel* of our Baptist periodicals be determined?

T. T. Eaton.

XIX

THE BAPTIST YOUNG PEOPLE'S UNION OF AMERICA

THE Baptist Young People's Union of America was organized at a large and representative Convention held in the Second Baptist Church, Chicago, Ill., July 7, 8, 1891. In common with other bodies of Christians, Baptist churches had felt the quickening influences of what is known as "The Young People's Movement." The phenomenal growth of the Society of Christian Endeavor had directed attention, as never before, to the need and advantage of developing and organizing the forces of young life in the churches. Young people's societies which, under different names, had long been at work, adopted the watchwords and methods of the new movement. New societies were organized. All felt the thrill of the new enthusiasm. As the movement increased in sweep and volume, and the possibilities of it became more apparent, its relation to denominational work and growth naturally became a matter of discussion. Many strongly advocated organization within denominational lines.

Prominent among the advocates of this policy was Rev. O. W. Van Osdel, who, in 1887, while pastor at Ottawa, Kan., published a plan for a denominational organization of Baptist young people. According to this plan, the young people of a church were to be organized by the church as "a department for work and special training," and not to form a separate society. The basis of union was a covenant in place of a constitution. Emphasis was placed upon the training of the members in a comprehensive course of Bible study, in distinctive denominational principles, in the missionary enterprises of the denomination, and in systematic beneficence. It contained a plea that time be given for the consideration of this work in church, Associational, State, and national gatherings. The name suggested was "Loyalists," and the motto, "Loyalty to Christ in all things, at all times."

An extensive correspondence was carried on with pastors and leaders. From many of them encouraging and enthusi-

astic responses were received. Others deprecated the movement as being too exclusively denominational, and as antagonistic to Christian Endeavor. The movement, however, grew apace. It was evident that a new force, not to be lightly reckoned with, was in the field. The States in the middle West became the scene of its most marked and rapid development, and in some instances, the arena of heated controversy. The first of the States to hold a meeting of its Baptist young people was Kansas. This gathering was held at Clay Center, Kan., in October, 1889, though a State organization was not formed until the following year. To Nebraska belongs the distinction of having the first State organization. This was formed under the leadership of Rev. L. W. Terry and others, at Grand Island, Neb., in October, 1889, and was styled, "The Nebraska Convention of Baptist Young People." Its platform was a broad one, all Baptist young people's societies of whatever name or form being invited to affiliate for common denominational ends. In the State of Wisconsin, Rev. J. M. Coon had been zealously engaged in quickening interest in distinctively Baptist societies, and had made persistent effort to introduce the work into the State Convention. In other States, also, the movement had obtained strong foothold.

The time now seemed ripe for concerted action on a wider scale. At the May Anniversaries, in Chicago, in 1890, a conference of brethren interested in the movement was held in the Sunday-school room of the Immanuel Church. About eighty, representing fifteen States and Territories, were present. E. B. Hulbert, D. D., of Morgan Park, Ill., was chosen chairman, and Rev. J. M. Coon, secretary. After full discussion, the plan of a denominational organization was heartily endorsed, and the initial steps were taken. A committee, consisting of two members from each State and Territory represented, was appointed, with power to add to its number from other States desiring to co-operate, and was charged with the work of fostering the new movement. Provision was made for an Executive Committee of three, which was composed of E. B. Hulbert, D. D., O. W. Van Osdel, and C. Perren.

The decision of this conference was the signal for renewed activity. During the summer a vigorous correspondence was carried on, co-operating committees were secured in several States, and preparations made for the holding of a large number of State meetings of Baptist young people. As the work advanced, the need of a paper that should be a medium

of communication, and that should embody the distinctive features of the new movement, became increasingly evident. During the years 1888–1890, Rev. O. W. Van Osdel had issued a series of lessons, entitled "The Apostles' Doctrine," designed to encourage among young people the doctrinal study of the Bible. If work of this kind, which was regarded as vital to the movement, was to be carried on, some form of publication was a necessity. In Wisconsin, Rev. J. M. Coon had been for some time engaged in the preparation of a handbook for the use of young Christians, and had agitated the question of a State paper. At a conference held with him by Rev. O. W. Van Osdel, the decision to start a paper that should represent the new movement was reached. The firm of Coon and Van Osdel was formed, and on October 16, 1890, the first issue of the "Loyalist" was published in Chicago. This issue contained the announcement of a national meeting to be held in July, 1891. Preparations for that meeting advanced rapidly. Before the close of 1890 fourteen States had either held State meetings of their Baptist young people, or had taken definite action looking toward that end.

The publication of the "Loyalist" was a determining factor in the new movement. It arrested the attention of the denomination. It precipitated tendencies and gave them form. Among those who had from the outset taken a deep interest in the young people's work, and had watched every phase of its development, was Benjamin Griffith, D. D., secretary of the American Baptist Publication Society. The need of educating our young people in Baptist principles, and of enlisting their intelligent interest in all forms of missionary effort, had deeply impressed him. He had in mind an extended series of publications to meet that need. The question of publishing a paper in the interests of the young people had been a matter of conference between him and some of the leaders in the work. The issue of the "Loyalist" determined his action. After eight numbers of that paper had been published, it was purchased by the Publication Society, and was issued with its imprint under the title, "The Young People at Work."

In the meantime, plans for the July Convention were maturing. As the result of a conference with F. L. Wilkins, D. D., in Davenport, Iowa, in December, 1890, it was at first decided that the Convention should be held in that city. The place of meeting was subsequently changed to the Second Baptist Church, Chicago, and the date fixed at July 8, 9.

Under date of January 1, 1891, a letter was sent to the co-operating committees in the several States, asking their approval of a form of call for a National Convention. The call, which was approved, was addressed to the Baptist churches of America.

The publication of the "Loyalist" was the signal for a fierce attack upon the new movement, and upon the name by which it had been designated. As the time for the Convention drew near the controversy became more pronounced. At this juncture, Dr. Benjamin Griffith stepped into the breach, and with his characteristic energy, breadth of sympathy and farsightedness, sought to harmonize the conflicting elements. At his instance, largely, a conference was held in Philadelphia, April 22, 1891, to which brethren representing all varieties of opinion on the matter at issue were invited. After full discussion a basis of co-operation for all local young people's societies in Baptist churches was adopted. In securing this result the influence of the paper, "Young People at Work," was very marked, as from the first it had advocated an organization on the basis of inclusion.

This was regarded as a most happy adjustment of the difficulty, and was hailed with general satisfaction. The way was now ready for the Chicago Convention. The formal call was signed by representatives of twenty-one States. The Convention assembled in the Second Baptist Church, Chicago, Ill., on Tuesday, July 7, 1891, at ten o'clock A. M. Its sessions extended through two days, morning, afternoon, and evening. The attendance exceeded the most sanguine expectations. There were representatives of thirty-three States and Territories, the District of Columbia, and the provinces of Ontario and Nova Scotia. The programme had been arranged with marked care. Many of the most effective speakers in the denomination addressed the assembly. Men of light and leading took part in shaping the form and policy of the movement. Enthusiasm rose high. Before the Convention closed the Baptist Young People's Union of America was fully organized. Forms of constitution—national or international, State, Associational and local—were adopted. A full list of officers was elected, with John H. Chapman, president; F. L. Wilkins, D. D., J. B. Cranfill, D. D., and O. P. Gifford, D. D., vice-presidents; R. F. Y. Pierce, secretary; and J. O. Staples, treasurer.

The basis of union was distinctly federative. The object of the Union was declared to be "the unification of Baptist young people, their increased spirituality, their stimulation

in Christian service, their edification in Scripture knowledge, their instruction in Baptist history and doctrine, and their enlistment in missionary activity through existing denominational organizations." While the Union is thus distinctively denominational, as its name implies, yet within these lines it is broadly inclusive. It seeks to effect a fraternal union of all Baptist young people's organizations in America. It does not insist upon uniformity of name or constitution. It undertakes no legislative function over local societies. It simply seeks to bring all these societies into helpful fellowship and active co-operation, and to relate them properly to our great denominational societies.

The feature which from the beginning differentiated the Union most clearly from the young people's movement in general was the educational feature. It was felt that the enthusiasm which had been quickened by the general movement needed to be supplemented and guided by wise measures of instruction in Christian truth. It was felt, also, that our young people should be trained to an intelligent and self-respecting denominational loyalty and to active enlistment in the support of the missionary activities of the denomination.

The formulating and initiation of plans for the attainment of these ends was no easy task. It was pioneer work. There were no precedents to guide. The whole scheme had to be evolved and wrought out. The field to be covered was a broad one, the United States and Canada. Throughout this vast field local centers were to be established, State and provincial organizations formed, and all, in turn, to be properly related to the central body. This involved an immense correspondence, the preparation of technical literature, and the holding of almost innumerable meetings and conventions. At an early day it was deemed essential that the paper which had thus far represented the movement should be owned and controlled by the Union. It was accordingly purchased from the American Baptist Publication Society, and the property was transferred, November 16, 1891, to headquarters in Chicago. This involved the added burden of editorial work. The man for the hour and for this diversified and exacting task was found in F. L. Wilkins, D. D., who gave himself to it with an untiring energy and a complete devotion. The young organization was also fortunate in having at its head so energetic and consecrated a man as John H. Chapman. With them were associated an Executive Committee, composed of pastors and business

men, who gave freely of their time, thought, and money to the enterprise.

The educational aims of the Union were made prominent from the beginning. A department was opened in the paper, under the heading "The Study Hour," for the presenting of definite lines of study. During the first year series of lessons were furnished by Professor Ernest D. Burton, then of Newton Theological Institution, on "Writers of the New Testament and Their Books"; by Professor Ira M. Price, of the University of Chicago, on "The Books of the Old Testament," and by Rev. J. S. Wrightnour, then of Xenia, Ohio, on "Study of Christian Doctrine." From these beginnings has been evolved a comprehensive system of biblical and missionary education for young people, to which has been given the name of the Christian Culture Courses. These courses are three in number, each extending through four years. A "Bible Readers' Course" provides for the reading of the entire Scriptures, the first year being given to the historical, the second to the poetical, the third to the epistolary, and the fourth to the prophetical books. The daily readings, which cover the whole year, are prefaced by introductions to the several books, giving the historical background and accompanied by brief analytical notes. A "Sacred Literature Course" furnishes lessons by eminent biblical scholars, who treat in successive years "Preparations for the Messiah," "The Life and Times of Christ," "The Dawn of Christianity," and "The Development of Christian Doctrine." A "Conquest Missionary Course" presents a view of the missionary work of the Baptist denomination in all departments, at home and abroad, and is designed to familiarize our young people with the history, growth, present condition, and needs of our missionary enterprises. While two of these courses, the Bible Readers' and the Conquest Missionary, offer material for the whole year, the "study period" extends only through twenty-five weeks, beginning October 1 and ending April 1, and is supplemented by a written examination.

At the third International Convention, held in Indianapolis in 1893, a junior department was organized, and in October of the following year, under the leadership of Mrs. F. L. Wilkins, an experimental junior course was carried on during the fall and winter. The experiment was so successful that Christian Culture Courses for the juniors, similar in outline to those of the seniors, though simpler in form, were provided, and have become an established order. The Junior Depart-

ment now has its own organ, the "Junior Baptist Union," issued monthly. Evidence of the interest in these senior and junior courses, is shown by the fact that at the examinations in 1900, no less than 15,162 papers were received in all departments. The number of papers too falls far short of the number of those who pursue the studies.

The educational scheme of the Union includes, also, an "Advanced Christian Culture Course" department, for which two scholarly volumes have already been published: "The Monuments and the Old Testament," by Prof. Ira M. Price, PH. D., of the University of Chicago, and "Two Thousand Years of Missions before Carey," by Lemuel Call Barnes, D. D., of Pittsburg, Pa.

A delightful feature in the work of the Union is the hearty co-operation in it of Baptist brethren in the South. While there is a Baptist Young People's Union auxiliary to the Southern Baptist Convention, it is in closest affiliation with the parent organization. The members of its Board of managers are the representatives of their several States on the general Board. The "Baptist Union" is accepted as the common official organ, and the study courses are heartily commended. The fellowship fostered by the Union extends even beyond national boundary lines. The Baptists of Canada were represented at the first convention, and have contributed in no small measure to the development of the work. No more profitable or inspiring convention in the history of the Union has been held than at Toronto in 1894, nor was hospitality ever dispensed with more generous hand than on that occasion. The Union holds its international conventions in July of each year. These conventions are the most largely attended gatherings of the Baptist denomination in the world. They furnish inspiration and instruction. Workers from all parts of the great field come together to compare notes, and to hear able men of the denomination present their best thought on themes vitally related to Christian character and service. Such gatherings promote fellowship. They quicken the consciousness of a common life and bring cheer to the hearts of those who toil in lonely places.

The history of the organization has abundantly justified its being, and vindicated the wisdom and foresight of its founders. It is an educational force. The pursuit of the courses of study marked out cannot fail to result in a more intelligent type of Christian character, and in larger effectiveness for Christian service. It is a missionary force, disseminating information and quickening and directing missionary impulse.

It is a denominational force, inculcating the distinctive principles for which Baptists stand, and seeking properly to relate our young people to all the missionary enterprises of the denomination. It came into the field at an opportune time. It has wrought a good work. It has in it the potency and promise of still larger good.

The headquarters of the Union have from the first been in Chicago. It still retains as its president Mr. John H. Chapman, who has filled out almost ten years of service, and filled them to the full with earnest, prayerful, self-denying activity. F. L. Wilkins, D. D., the pioneer secretary, continued his service through a term of six years, and was succeeded by E. E. Chivers, D. D., who served as general secretary and editor for four years. At the head of its educational work stands Prof. Ira M. Price, who through all these years has largely shaped its course, and to whom the Baptist denomination in America owes a larger debt than it realizes. The convention of 1901 will mark the completion of the first decade of the Union's history. The record is one of large achievement. The leaders may well thank God and take courage.

E. E. CHIVERS.

XX

THE BAPTIST CONGRESS

THE Baptist Congress is an organized forum for the discussion of current questions, religious, social, political, or philosophic. Its institution was suggested, in part at least, by the success of certain earlier gatherings for the exchange of views.

The Baptists of Great Britain hold the anniversary business assemblies of their various missionary organizations in the month of May and then in the autumn comes a meeting of the Baptist Union, the sessions, while extending over several days, being devoted not to the transaction of business, but merely to conference and the discussion of important topics. This gathering has been the great occasion of the year for popular interest, the attendance being large, and the addresses, which are very fully reported in the daily press, often exciting prolonged discussion, and thus the influence of this autumnal conference has been very great.

In the Church of England in 1861 was organized the Church Congress. This is a purely voluntary gathering of clergymen and laymen, not for any legislative or business purpose, but simply for the discussion of subjects which are uppermost in popular thought. No vote or other action is taken in any direction. This Church Congress attracted so wide an attention that it was followed in 1874 by the organization of the Church Congress of the Protestant Episcopal Church in this country, which again, by its interesting meetings in different cities of the United States, attracted the attention of thinking men in other denominations.

It came to be felt by many that there should be organized among American Baptists a body which should hold similar meetings for the discussion of questions of all kinds. The only thing necessary for the starting of the movement was for some practical man to come forward and bring together these separated persons of united sentiment. Shortly after the holding of the Episcopalian Church Congress in Providence, R. I., Elias H. Johnson, D. D., then of that city, who had been interested in its meetings, sent out the suggestion to several

of his Baptist brethren for a private conference to consider the advisability of the formation of a Baptist organization on the same general lines.

This conference was held at the St. Denis Hotel, in New York, on November 29, 1881. There were present E. H. Johnson, G. D. Boardman, J. B. Thomas, R. S. MacArthur, C. D'W. Bridgman, George Bullen, T. A. K. Gessler, A. J. Rowland, Wayland Hoyt, A. G. Lawson, J. F. Elder, John Peddie, H. M. Sanders, and Norman Fox.

The discussion that followed continued through two sessions and at luncheon in between. There were canvassed not only the promised advantages, but also some suggested difficulties and possible forms of opposition. At last, however, a unanimous conclusion was arrived at, that the proposed organization should be formed and the necessary steps were taken.

A general committee was constituted consisting of persons contributing five dollars annually, this committee having the general control of the work. Of this George Dana Boardman, D. D., of Philadelphia, was made chairman. From the members of this committee there was appointed an Executive Committee, consisting of persons resident in New York and vicinity, on whom devolved the details of operation. This committee as originally formed consisted of J. B. Thomas, chairman; Norman Fox, secretary; and Messrs. Lawson, Gessler, Sanders, Peddie, Deane, Elder, Townsend, MacArthur, Bridgman, and Hoyt.

The name first borne by the organization was "The Baptist Autumnal Conference for the Discussion of Current Questions." For "Autumnal Conference" was afterward substituted the name "Congress." The first public meeting was held in Brooklyn, November 14, 15, and 16, 1882, in the spacious edifice of the First Baptist Church, in Pierrepont Street, of which Dr. J. B. Thomas was then pastor. George Dana Boardman, D. D., presided. The meetings were in every respect a success, and carried with them an assurance of the wide influence of the new organization.

The next annual meeting was in Boston, Dr. Alvah Hovey, of Newton Theological Seminary, presiding. The next autumn the gathering was in Philadelphia, President H. G. Weston, of Crozer Theological Seminary, being in the chair. The next assembly was in Calvary Church, New York, Dr. Thomas Armitage being the presiding officer. In 1886 the meeting was in Baltimore, in 1887 in Indianapolis, in 1888 at Richmond, in 1889 at Toronto, in 1890 at New Haven.

The meetings up to this time had been held in November, but now a change was made to the spring, and the next meeting was held in May, 1892, in Philadelphia, the week before the Baptist anniversaries in that city. The attendance was larger than it had ever been before, but for various reasons it was thought best to return to the autumnal gatherings, and the next assemblage was in November, 1893, at Augusta, Ga. In 1894 the meeting was in Detroit, in 1895 at Providence, in 1896 at Nashville, in 1897 at Chicago, in 1898 at Buffalo, in 1899 at Pittsburg, and in 1900 at Richmond.

Though the meetings of the Congress have always been fairly successful as to numbers, the exercises have not generally been such as to attract large crowds. Sometimes, indeed, a theological or social question will command the attention of the general public, and certain of the discussions of the Congress have secured a large attendance. But to a great extent the papers and addresses have been on topics which would interest only the thoughtful few. In each city, however, the audiences at the meetings have consisted not only of Baptists, but also of thinking persons from all the churches.

The "current questions" which the Congress has discussed are questions in all branches of study, not only religious and ecclesiastical, but also educational, social, scientific, economic, and philosophical. It would be difficult to find a list of topics which will carry the investigator over a wider field of thought. Not only the clergyman, but also the thinking layman and every intelligent student finds in this catalogue of subjects suggestions for extended and fruitful research.

And these important topics have been discussed by truly competent investigators. The foremost ministers and laymen of the Baptist denomination have stood upon the platform of the Congress. There need be no hesitation in saying that there has never been a series of Baptist public meetings in which the average character of the speakers was as high as has been that of those who have read papers and made addresses at the meetings of the Baptist Congress.

The influence of the meetings has not been limited solely to those who have in person attended the discussions. Extended reports of those discussions have been given in the Baptist journals and other newspapers. Of each meeting, except the first, the proceedings have been published in full and may be found in public and private libraries. By the

newspaper reports and these published volumes the influence of the Congress has been widely extended.

The foregoing paragraphs present merely certain outward events in the history of the Baptist Congress. But the institution has had an internal and private history which is of far more significance. Those who framed the organization had for their object "the discussion of current questions." But many to whom they made known their plan declared immediately that such discussion would be widely frowned upon, and that all who identified themselves with the proposed institution would imperil their denominational standing.

One of the New York daily papers, in an editorial article on the first meeting of the organization, noted with some surprise that no papers were presented in defense and advocacy of distinctive Baptist principles. But to deal with these was no part of the purpose of the Congress. There was needed no new gathering to listen to argument on points concerning which Baptists were fully agreed. The object of the assemblage was to provide for the discussion of matters on which there were differences of opinion. When a "question" is no longer "current," when the problem has been settled, there is no danger in assailing the exploded error. The doughty champion who kicks and cudgels a dead lion may gain great glory to himself. The one who before a Baptist audience will prove by elaborate argumentation that prelacy is unscriptural, that infants are not to be baptized, will gain no end of applause. But when there is a difference of opinion among the brethren, it is plain that to provide for a square discussion of the question is to arrange for the utterance of views which one party will deem erroneous, and if this party is the majority such utterance may bring trouble not only on the speaker who has dared to challenge the dominant opinion, but also on those who have furnished him a platform from which to avow his dissent.

The Baptist Congress was organized upon a denial of the infallibility not only of the Church of Rome, but of the Baptist churches also, upon the idea that even "the whole Baptist denomination" might err, and in cases where a respectable minority of intelligent men differed from the current opinion it was proposed that it be considered whether this minority might not be right and the majority wrong. But to admit that there could be even a "question" whether established Baptist doctrine or usage was not at some points erroneous involved a hardihood which to many good brethren seemed perilous.

Said a certain prominent Baptist: "I do not believe in furnishing heretics a platform from which to air their notions." But what if, like the pope on former occasions, the majority, or what seems to be the majority, are in error, and the "heretic" speaks the truth of Christ, may we not wisely allow him to open to us the Scriptures and argue before us whether these things be "so"? The Baptist churches have modified their views on divers points, and who knows but they may still learn something even from one who speaks "after the way which they call heresy"? In the dealings of the Romans with Paul the proposed Baptist Congress had the clearest apostolic precedent. The idea of the founders of the Baptist Congress was the old-fashioned Baptist idea that the truth thrives best in free discussion, that the most effective means of suppressing wrong views is to invite the erring brethren to the platform there to give their arguments in full; there being also provided able teachers who will point out there and then just wherein the new opinions are erroneous.

The Congress has been subjected to vehement attack, generally on the part of those whose range of vision was not wide enough for them to comprehend its purposes, but sometimes, it may be feared, by men who thought it policy to cater to the majority. Year after year, however, as the institution has become better known and the spirit of those who control it has become more fully understood it has gained new supporters. For some years it was deemed "an experiment," but now that it has held its Eighteenth Annual Session it may be considered to have become a permanent part of the machinery of the Baptist denomination.

The declaration that the Baptist denomination is illiberal and proscriptive is grossly unjust. Men who have been freest to express their dissent from dominant opinions, who have openly antagonized current views on points at which the denomination was the most sensitive, declare that in no Christian body is there greater freedom of thought and expression than among Baptists. If necessary, instances could be given in support of this contention. Of course the Baptist who attacks the position of the majority of his brethen will not unlikely arouse a counterblast. This simply shows that Baptists are not latitudinarians, that liberty of utterance in Baptist circles is not merely the result of indifference. Liberty can be predicated only of cases in which the majority are severely exercised over the departure from the current opinion, but still allow the dissenters freely to give their views. Though Baptists are by nature as illiberal as other men, they have

come to believe their own doctrine, that the truth is best established not by persecution but by free discussion. And while the open platform of the Baptist Congress may be regarded as simply a carrying out of the old Baptist principle, we may believe, on the other hand, that it has reacted on the denominational sentiment and that the greater freedom of utterance which is found in Baptist circles is in part, at least, a result of the fact that there has for many years existed in the denomination, a body before which any respectable minority could state its views and secure for them a full and fair consideration. Not merely concerning the particular questions argued, but in illustrating the broad principle of free discussion, the Baptist Congress has done a great and noble service to the cause of truth.

NORMAN FOX.

XXI

ORGANIZED WORK OF THE DENOMINATION A STUDY IN COMPARATIVE METHODS NORTH AND SOUTH

It is important that a clear statement of the object of this chapter be given at the outset. It is not proposed to make a historical study of our missionary societies. This will be done by others. Nor is this merely a descriptive article, outlining the various departments of work conducted by all the missionary societies of the Baptist denomination. For the purposes in view it will be necessary to confine attention to the general missionary organizations of the denomination, embracing the three larger societies of the North, and the Southern Baptist Convention. It is proposed to glance briefly at the organization and methods of work of each of these bodies, and then to institute a comparison between those of the North and of the South. It may be well also for the writer to say that his attitude is sympathetic toward all the constructive and missionary work of the denomination, both North and South. Being a native of the South and having spent the greater part of his ministry in the Southern Baptist Convention, he could not cherish other than a most affectionate interest in all its work; having spent several years in a Northern pastorate and in close touch with the organized work of the denomination there, he feels a no less genuine interest in the great work of the Northern brotherhood.

A GLANCE AT THE CONSTITUTIONS.

At this point it will aid our inquiries if we glance at such provisions in the constitutions of the four organizations as bear upon our object and point of view. The following are

Extracts from the Constitution of the Southern Baptist Convention.

Art. III. The Convention shall consist, (1) of brethren who contribute funds, or are delegated by Baptist bodies contributing funds for the regular work of the Convention,

on the basis of one delegate for every $250 actually paid into the treasuries of the Boards during the fiscal year, ending the 30th day of April next preceding the meeting of the Convention; (2) of one representative from each of the District Associations which co-operate with this Convention, provided that such representative be formally elected at the annual meeting of the District Association and his election certified to the Secretaries of the Convention, either in writing or by a copy of the printed Minutes.

Art. V. The Convention shall elect at each annual meeting as many Boards of Managers as in its judgment will be necessary for carrying out the benevolent objects it may determine to promote—all of which Boards may continue in office until a new election. Each Board shall consist of a President, Vice-Presidents, Secretaries, Treasurer, Auditor, and fifteen other members, seven of whom, including one or more of the officers, shall form a quorum for the transaction of business; *provided*, that any of the Boards may have the same person to fill the two positions of Corresponding Secretary and Treasurer. To each Board shall be committed, during the recess of the Convention, the entire management of all the affairs relating to the objects with whose interest it shall be charged; all of which management shall be in strict accordance with the constitutional provisions adopted by this Convention, and such other instructions as may be given from time to time. Each Board shall have power to make such compensation to its Secretaries and Treasurer as it may think right, fill the vacancies occurring in its own bodies, and enact its own By-laws.

From the above extracts we gather the following facts: First, a two-fold basis of representation, financial and associational; second, a group of co-ordinate Boards elected by the Convention annually for the conduct of various departments of work, and each directly responsible to the Convention itself; third, plenary power residing in the annual meetings of the Convention, which reserves the right to direct the Boards in any and all respects.

Extracts from the Constitution of the American Baptist Missionary Union.

The Union shall be composed as follows: All missionaries of the Union during their term of service. All life-members and honorary life-members.

Any regular Baptist church, contributing to the funds of

the Union, may appoint one annual member. If the sum contributed in the year amount to more than one hundred dollars, the church may appoint an additional member for every additional one hundred dollars.

Any additional or local Association of the Baptist denomination, that may supply the funds for the support of a missionary or missionaries, may appoint one annual member for every one hundred dollars paid during the preceding year through the treasurer of the Union.

Any individual may become an honorary life-member by the payment, during one financial year, of not less than one hundred dollars; and every honorary life-member shall have a vote in the meetings of the Union so long as he continues to be an annual contributor to the treasury.

1. *The Board of Managers.* The Board of Managers shall be composed as follows:

Seventy-five elective members, of whom not more than three-fifths shall be ministers of the gospel, and not less than one-fifth shall be women, these members to be elected in three equal classes, one class to go out of office at each annual meeting and its place to be supplied by a new election, the same proportionate limitations to be applied to the several classes.

At its first meeting it [the Board of Managers] shall elect by ballot an Executive Committee of fifteen persons, not more than eight of whom shall be ministers of the gospel, and two-thirds of whom shall be residents of Boston or vicinity.

2. *The Executive Committee.* The Executive Committee shall hold its meetings at such times and places as it may appoint, shall choose its own chairman and recording secretary, and fill any vacancy that may occur in its own number.

It shall be the duty of the Executive Committee to carry into effect the votes of the Union and the instructions of the Board of Managers, to designate, by advice of the Board, the places where missions shall be attempted, to establish and superintend the same; to appoint and station the missionaries of the Union, and fix their compensation; to give any needful directions to the agents, missionaries, secretaries, and treasurer, in the discharge of their duties; to make all appropriations to be paid out of the treasury; to employ all needful agencies for the collection of funds; and in general to perform all duties necessary to promote the objects of the Union, subject always to the limitations of this constitution and the instructions of the Board and the Union.

The following is a brief summary of the above provisions: First, a membership made up of four classes—missionaries, life-members, honorary members, and representatives from co-operating churches. All these classes are appointed on the financial basis except the missionaries; secondly, a Board of Managers elected at the annual meeting of the Union, which in turn elects the Executive Committee, fixes salaries of its officers, co-operates with it in establishing new mission stations, and gives instructions to said Committee in other ways; thirdly, an Executive Committee which has charge of the administrative work of the Union on the home and foreign fields, and which is responsible to the Board of Managers and the Union; fourthly, the final authority over Board of Managers and Executive Committee residing in the Union itself.

The organization of the Home Mission Society is similar to that of the Missionary Union. It is made up of three classes of members, viz: Annual delegates from churches contributing to its treasury, life-members, and life-directors. The basis of its membership is exclusively financial. The Executive Board of the Home Mission Society consists of fifteen managers elected annually by the Society, together with the treasurer, auditors, and recording secretary of the Society. The Executive Board manages the affairs of the home mission work, and is responsible directly and only to the Society. The Society itself is final authority in all things.

The American Baptist Publication Society is organized on principles closely corresponding to those of the Home Mission Society, as outlined above. Its membership consists of delegates, annual members, honorary life-members, and life-managers, all of whom receive their appointment on a basis of money contributed to the work of the Society. The affairs of the Society are in the hands of a Board of Managers elected annually and responsible directly to the Society, which retains full authority in all things.

I. ULTIMATE AUTHORITY.

Under this head it is to be noted that all the organizations are identical in the provision which lodges final authority in the popular representative annual meeting. These meetings, in the three Northern societies and in the Southern Baptist Convention, legislate for their Boards, committees, and various subordinate agencies. Not one of them ever professes or attempts to legislate for the churches. Co-operation is purely voluntary. There is no constitutional hindrance to prevent any delegate at any annual meeting

from introducing resolutions looking to reform or change in any respect in any of the general missionary bodies. But while this is true as regards constitutional arrangement, I think it can fairly be said that in the Northern societies there is less of initiative in matters involving important changes in administration and policy in the annual representative meeting than there is of such initiative in the annual meeting of the Southern Baptist Convention. In the latter body nearly all important questions come first before the Convention, are there discussed and settled, and referred with instructions to the Boards. In the North such matters usually take the form of recommendations from the various Boards or committees and are then acted upon at the annual meeting. Of course there are exceptions, North and South; I am speaking now of the rule. The good and the evil of the Northern and Southern usage in this matter may easily be balanced against one another, but with the preponderance, it would seem, somewhat in favor of the Southern. There is always danger of hasty and immature action in a popular body under the stimulus of strong feeling or oratory leading to friction and discord afterward, just as the monopoly of vital matters by committees and Boards tends to chill the interest of the constituency at large and lessen attendance at annual meetings. As there will always be some questions which should be referred to wise committees, and as there are others whose settlement without popular endorsement would prove unavailing, the part of wisdom would seem to be to cultivate both methods.

II. UNITY OF INTERESTS INVOLVED.

The Southern organization possesses advantages over the Northern in respect to the unity of interests involved in three particulars, although these are in part more theoretical than actual. It possesses an advantage,

1. *In the General Direction of its Work.* Obviously it ought to be true that one Convention could direct its three co-ordinate Boards along their respective lines of work with less overlapping and collision than could be attained by three independent organizations attempting to cover the same territory, even though their work is different.

2. *In the Distribution of Time at Annual Meetings.* Under the Southern arrangement the time can be apportioned according to the relative importance of the subjects presented. For three societies to hold three meetings in succession of equal length as in the North would seem to be an artificial

arrangement. In the nature of the case it is not always true that the interests of foreign, home, and publication societies need exactly the same length of time for their consideration. The result may be that one meeting is crowded for time while the programme of another is padded to fill out.

3. *The Ability to Settle Differences.* Then too, it is an advantage of the Southern arrangement that there is a general body to settle differences between the Boards. In the North there is nothing of the kind save the slow growth of popular sentiment.

The second and third of the above advantages are worthy of emphasis as being tangible and real. As to the first, it must be confessed that it is to a considerable extent theoretical. As one of the secretaries said some time ago in a public address: "The tendency is for it to become a hurdle-race between the Boards as to which will outstrip the other." It ought to be said, however, that rivalry in some degree is inevitable under any arrangement of separate Boards or societies. If this rivalry is generous and Christian in spirit it is not to be deplored.

III. RELATIVE NEARNESS TO THE CHURCHES.

A matter of vital importance in missionary effort is the relations sustained by the general missionary body to the local churches. A comparison of the organizations North and South in this respect reveals the following facts: In the Missionary Union and the Publication Society a contribution of any sum, however small, to the work of the society entitles any church to one messenger to the annual meeting, and, in the case of both these societies, each $100 additional entitles to an additional representative. In the Home Mission Society a contribution of $10 entitles to one, and every additional contribution of $30 entitles to another representative. In the Missionary Union all missionaries in the employ of the Union are entitled to membership also. With this exception the basis of representation in the Northern societies is exclusively financial.

In the Southern Baptist Convention the membership consists of one delegate for each annual contribution of $250 to the work of its Boards, and of one delegate from each District Association within the bounds of the Convention.

It can be seen from the above facts that the societies of the North enjoy the advantage of a more direct connection with the smaller churches. In the South the church which does not contribute so much as $250 during the year cannot ap-

point its own representative to the Southern Baptist Convention. The appointments are usually made in the South by the various State Boards. In practice, however, any Baptist in good standing in any church can usually receive appointment, if he will indicate his wishes to the State Board before the delegation is completed. This matter of appointment by the State Board is one of custom only, and all appointments can be referred back to the churches at any time. Indeed, in the larger churches the appointments are often made wholly apart from the State Board.

It would seem from the above showing that the consensus of the Baptists of the whole country is in favor of the financial basis of representation as a permanent principle in missionary organization and effort. Many reasons could be cited in proof of the wisdom of this view. Among these might be named the following: Many Baptists are practically, if not theoretically, opposed to missions, and a lukewarm or antagonistic constituency would not be likely to devise the wisest policies and methods for advancing missions. No church is so weak financially that it can make no contribution, and failure to contribute is clear evidence of lack of interest. Again, representation should be in relation to the interests involved. District Associations discuss many questions in which all the churches are interested, some of them not connected with money contributions. A general missionary body is organized for a specifically missionary purpose. Hence the basis of representation need not be the same. Further, the principle of Christian stewardship requires that givers of money should not entrust its administration into the hands of non-givers who are lacking in sympathy for the objects of the gifts.

IV. SUBORDINATE AGENCIES.

In the employment of subordinate agencies for the advancement of their work the societies of the North are much in advance of their Southern brethren. This is particularly true as to the system of district secretaries. There are, of course, defects in the system, but beyond question it is a great gain to have a vigorous agent on every part of the territory of the society, whose business it is to look after the special interests of his own society. Northern Baptists are willing to spend money to get money, and their recognition of this principle in missionary operations is usually justified by the fruits.

In the South there is no uniform system of auxiliary agencies for prosecuting the work of the three general Boards.

The method which prevails most widely is for the secretary of the State Mission Board to represent all the general missionary organizations as well, and in some cases his salary is paid jointly by the State and general Boards. The State secretaries of the South are a fine body of men, but in the nature of the case, no one man can represent three or four interests as effectively as he can represent one, however impartial and broadminded he may be. Besides he is liable to blame from his brethren of the State Board if he lays too much stress on the general interests, and *vice versa.*

Of course objections might be urged against both of these arrangements. Against the arrangement of the Northern societies the cost of employing so many district secretaries would be the heaviest count, and added to this would be the friction resulting from the overlapping of fields, and the duplication and even multiplication of missionary agencies on the same territory. Against the Southern arrangement, on the other hand, might be urged the anomaly of laying upon the general Boards the great responsibility of prosecuting general lines of mission work, and then limiting their powers, and preventing their free and direct access to the churches, the tendency of the arrangement being to transform all the Boards into disbursing rather than collecting agencies.

The relatively small sum given by Southern Baptists to missions when compared with the gifts to the Northern societies is cited sometimes in proof of the superiority of the arrangement of the latter.

It must be borne in mind, however, that various causes operate in the South to produce this result. For one thing Southern Baptists have been and are far more numerous in the country than in the city. Country Baptists are not as a rule less liberal than others, but since the war their poverty has been great, and facilities for reaching them have been limited. Then too, Southern Baptists since the war have been compelled to rebuild the material side of their denominational life from the foundations. Academies, colleges, universities, meeting-houses, and other enterprises besides missions have absorbed vast sums, and this burden is by no means yet removed from their shoulders.

It must be owned further by the impartial student of Southern conditions that among the Baptists *doctrine* has received, if not too strong, at least too exclusive an emphasis. If the intense loyalty of Southern Baptists to doctrine could be *enlisted also in the cause of world-wide evangelization* there would be scarcely a limit to their ultimate power in this di-

rection, while doctrinal interests would not suffer, and unity would follow as a choice fruit of the increased power of love toward Christ and men.

The above facts are cited to show that other considerations besides that of organization and method enter into the question of the amount of money raised for missions. We may conclude our comparison as to subordinate agencies with the general statement that Northern Baptists are in advance of their Southern brethren in their willingness to spend money to get money, and in the freedom with which the societies are permitted to prosecute their work in the various States.

V. SPECIAL FEATURES.

The "life-membership" feature of the Northern societies, based also on money contributed, is highly valued by those in position to observe its working. It tends to create a permanent constituency of men and women who follow the work of the societies with interest and who contribute liberally to its needs. In the South the district Associational representative is valued by many as furnishing a means of connection with every district Association in the South.

VI. GENERAL CONCLUSIONS.

The following general conclusions result from our study:

1. *Accord with Baptist Principles.* All our Baptist general missionary organizations are strictly in accordance with Baptist principles and polity, though none of them are ideal in operation.

2. *Ideal General Features.* The Southern Baptist Convention, with its co-ordinate Boards, is more nearly the ideal missionary organization in its general features than are the Northern societies, but less nearly ideal in the matter of subordinate agencies.

3. *The Deliberative Element.* There is need of more of the deliberative element in the annual meetings of the Northern societies, and there is need of more prearrangement for the adequate presentation of great interests than has been usual in the Southern Convention. Such prearrangement should never prevent full discussion. It is useful as a means of introducing great missionary themes and preventing the loss of a great opportunity often due to lack of speakers who have made special preparation on the subject.

4. *Modifications and Improvements.* As to modifications and improvements, in the North the chief need is for an

increased unity and co-ordination of interests, while in the South it is increased facilities for "eliciting" the energies of the denomination. In the South we are admirably equipped for "combining and directing" the energies of the people, but are sadly crippled in our facilities for eliciting those energies, and it is obvious that agencies for combining and directing do not find adequate play for their powers unless they are attended by agencies for eliciting as well. There is significance in the fact that the general organizations, both North and South, have recently appointed general committees to consider questions of unifying on the one hand and eliciting and developing on the other. Then too, the Commission on Systematic Beneficence in the North, with its noble ideals, has in the last few years given fresh emphasis to the great need of regularity and system as well as liberality in our gifts to various denominational enterprises.

Finally, it may be remarked that the writer is well aware of the many difficulties involved in making radical changes in our general societies and conventions, and his position would not be understood if it were construed as advocating revolutionary measures. The attempt has been to indicate simply a few lines along which gradual improvements might be effected. It should be remarked further, that behind all questions of organization and method is the far deeper question of life and spirit. Missionary spirit and life are creative and constructive forces, and, if they can be enlarged and deepened among us, questions of organization will find solution with much less of difficulty and danger.

E. Y. Mullins.

XXII

BAPTIST STATE CONVENTIONS

PART I

NORTHERN

As new territory opened up in our country in the earlier period of its history and the tide of immigration set in, streams of settlers from the older portions of New England and New York found their way into the new regions along and beyond the Ohio River, and Baptist churches were rapidly multiplied. Large accessions were made to the growing membership as the result of the wonderful revival of 1790 which swept over the country and continued to the end of the century. It was a period of great transition. The religious life had primarily all been shaped by the idea of the independency of the local church. In the reaction against absolutism Baptists had gone to the other extreme of ultra-independence. The churches were isolated factors and all there was of the denomination was an aggregation of these units. The conditions now were rapidly changing. The idea of extreme independency began to give way and a more spiritual and reasonable view prevailed. The missionary tours of the "itinerant evangelist" had promoted acquaintance and fellowship. The advantages of Associational union for more effective service were growingly recognized. Churches in close proximity now began to unite in Associations.[1] Before the close of the century fifteen had been formed in the New England and the Middle States and one in Ohio.

While the missionary activity in England at this period culminated in the formation of the "Baptist Society for the Propagation of the Gospel among the Heathen," at Kettering, in 1792, in this country all the missionary effort was centered

[1] The dates of the Associations organized before 1800 are as follows: Philadelphia, 1707; Warren, R. I., 1767; Stonington, Conn., 1772; Redstone, Pa., 1776; Shaftsbury, Vt., 1781; Woodstock, Vt., 1783; New Hampshire afterward York, Me., 1785; Vermont, Vt., 1785; New York, N. Y., 1791; Warwick, N. Y., 1791; Otsego, N. Y., 1795; Rensselaerville, N. Y., 1796; Chemung, Pa., 1796; Fairfield, Vt., 1796; Miami, O., 1797; Delaware, Del., before 1798.

upon the new settlements and the Indians. These objects demanded the whole attention and energies of Baptists. The idea of sending missionaries to foreign lands had not dawned upon the churches. The only agencies employed in promoting this home work were individuals, churches, and Associations. It is remarkable that with so little system and so little co-operation, the growth should have been as great as it was. As the work extended the need became more and more urgent for other agencies that would unite and enlist all the churches in this great home missionary enterprise. There were foundations, but no structure ; luxuriant and spreading growth, but no adequate framework of organization to sustain it and make it more fruitful ; abundance of material at hand for a denomination, but as yet no denomination.

With the opening of the new century there occurred many significant events which gave a new and mighty impulse to education, religion, and civilization. There was intense missionary activity and a deep revival spirit in New England and the Middle States, and the need was keenly felt of additional missionary agencies and of a more effectual bond of union in the States. The work of pastors and itinerant evangelists failed of securing the best results, because they could not remain to gather the fruits of their labors. At the very opening of the century the ministry began to plan for missionary service larger in scope and more permanent in character than that of the church and the local Association. They believed that they might work more efficiently through compact local organizations. In answer to this need and out of the widespread spirit of revival that prevailed were born the domestic missionary societies.

The Baptists of Massachusetts—a State notable for initiative force in political and religious movements—were the first to move in the formation of a domestic organization. A few brethren voluntarily came together and as a result of their conference, the "Massachusetts Baptist Missionary Society" was organized early in 1802. About this time New York State Baptists were much exercised regarding domestic missions, and in 1807 a missionary organization known as the "Lake Missionary Society," was perfected "for the prosecution of the missionary enterprise in the destitute regions beyond." A similar organization was effected shortly after in Connecticut. The field of labor for the missionaries of these societies was not limited to one State, but comprehended all the new sections in the national domain. It was a period of widespread revival influences and of unusual missionary activity.

There was, therefore, a rapid multiplication in church-membership and church and missionary organizations, and amid these deep and fervid influences the denomination took the form and gained the power which has made it the mighty force it is in the life of the religious world.

As the century advanced, attention was called more and more to the importance of more closely compacted organization of the churches. In the opening decade there had been a demand in Massachusetts, Connecticut, and New York for such an organization, and as interests multiplied and the denomination expanded, the need was more and more felt for an organization that would enlist in its work all the churches of the State and whose aim would be to care for the small and destitute fields within its limits. The domestic missionary societies, Associations, and churches in the New England and the Middle States, had operated to the extent of their means but without concert, and it was the opinion of some of the fathers that a State organization might be formed that would secure united action of these bodies and that thereby could be raised a greater amount of money and a larger work done than could be secured by the various organizations. They, therefore, advocated the federation of the churches and Associations of the State in a State missionary organization. As a result, in 1821, the Baptist Domestic Missionary Convention of the State of New York was organized, having for its object "to promote domestic missions." The old distrust of any organization which united churches and which might seem in any way to centralize in it or have delegated to it authority outside the local church still remained among the Baptists. But it was argued that if it was possible for individuals and churches to unite in an Association, it was equally possible to unite in a State Convention. When the call was sent out in 1821 for the organization of the New York State Convention, delegates duly appointed by only five of the seventeen Associations met and organized the State Missionary Convention. When the Massachusetts State Convention was organized, in 1824, only six of the nine Associations were represented by delegates. At the time of the organization of the New Jersey State Convention in 1829 only twenty-six of the fifty-five churches in the State could be depended upon for any real co-operation. In the Vermont Constitution one of the provisions still is: "It shall not by any of its acts or agencies infringe on the rights or independence of the churches." The New York State Convention shortly after its organization absorbed the Hamilton Mission-

ary Society, an outgrowth of the Lake Missionary Society, which carried its history and organization back to 1807. The Connecticut State Convention was organized in 1823, and the State Conventions of Maine, Massachusetts, and Vermont the year following. In the decade from 1820 to 1830 State Conventions—or, State Associations as some preferred to call them—were organized in all the Eastern and Middle States.[1] Most of these Conventions were the direct outgrowth of the domestic missionary organizations of earlier origin, but less restricted in area and in object.

The State Conventions of the middle West, with the exception of that of Ohio, organized in 1826, which is the outgrowth of the Cincinnati Baptist Missionary Society formed two years earlier, were organized directly from the churches and Associations. When the great Western movement began by the opening up of Ohio and the middle West, Baptist missionaries kept pace with the progress of the people westward, and the Baptist churches of New England and the Middle States furnished their quota of those who went out to build up the new country. They took with them Eastern ideas and methods of missionary operations and, as the needs required, very readily and naturally adopted the same form of organization that had proved efficient in their home States. The Indiana and Michigan Conventions grew out of churches and Associations, the latter being modeled largely after that of New York. The Illinois Convention was formed by the union of the Northwestern and Illinois Conventions. Beyond the Mississippi the State Conventions, as a rule, are the outgrowth of the splendid work done in all that wide territory

[1] The dates of the organization of the several State Conventions are as follows: New York Convention, 1821. In 1825 it united with the Hamilton Missionary Society, an organization formed in 1808, incorporated in 1817, and that had absorbed the Lake Missionary Society formed in 1807. This carries the date of the organization of the New York Convention back to 1807; Connecticut Convention, 1823, the outgrowth of a society formed in 1811; Massachusetts Convention, 1824, succeeding the Massachusetts Baptist Missionary Society, organized in 1802 and incorporated in 1803; Maine Convention, 1824, the outgrowth of a society organized in 1804, springing out of the Bowdoinham Association of 1789, which, in 1799, was known as the "Gospel Mission," its purpose being to provide missionaries for the destitute parts of the State; Vermont Convention, 1824; Rhode Island Convention, 1825; New Hampshire Convention, 1826, the outgrowth of a society formed in 1819; Ohio Convention, 1826, incorporated in 1834, the outgrowth of the Cincinnati Baptist Missionary Society, formed in 1824; Pennsylvania Convention, 1827, growing out of the Domestic Missionary Society of the churches; New Jersey Convention, 1830, the outgrowth of a society formed in 1803; Indiana Convention, 1832, from Associations; Michigan Convention, 1835, from Associations; Illinois Convention, 1844, by union of the Northwestern Convention and the Illinois Baptist Convention; Wisconsin Convention, 1844, growing out of the Wisconsin Association formed in 1838; Minnesota Convention, 1859; Kansas Convention, 1859; Nebraska Convention, 1867; South Dakota Convention, 1882; Colorado Convention, 1883; North Dakota Convention, 1884; Montana Convention, 1899, growing out of the Montana State Association formed in 1883; Northwest Convention, 1887; Oregon Convention, 1885; Northern California Convention, 1881; Southern California Convention, 1889.

by the earnest and consecrated missionaries of the Home Mission Society.

In the organization of the State Conventions the plan was simple, natural, scriptural. In the formation of the church it was the pride of Baptists that the organization was taken "straight from the Bible." They looked to the same authority for guidance in the organization of the Associations and the State Convention. They strenuously guarded against anything like a representative or authoritative assembly, or the assumption of authority of one over another. The primal thought of the State Convention was, as the name implies, a coming together of the churches and Associations, through their representatives, for conference and spiritual quickening, something as the churches were associated together in Associations. The object had in view was the same, although they were not all patterned after the same model. The mechanism differed somewhat, all the work in some instances being under one Board, in others under committees, and in others, as in the case of Michigan, under the supervision of five "special Boards." In New Jersey the work of the Board is entrusted to four special committees and in southern California to five. In Rhode Island and Massachusetts there are finance committees who greatly facilitate the work. In the State of California, because of the great extent of territory, there are two State Conventions. In every other State the field is the same, being co-extensive with the boundaries of the State, the constituency is the same, the membership is the same, and the number of officers and of directors or trustees and their duties are virtually the same. In addition to the usual officers, Connecticut and Michigan have each an auditor and Massachusetts two auditors. Rhode Island, Illinois, and Northwest Conventions have each a historical secretary or registrar, and Iowa has a missionary secretary and a Sunday-school secretary.

In the way of illustration of the internal composition, the New York State Convention, which is the oldest and one of the largest, may be taken as representative of them all. The membership comprised those who paid one dollar and subscribed to the constitution. By the payment of twenty-five dollars one became a life-member. By the payment of $100 one became a life-director. The officers were president, vice-president, secretary, treasurer, and eight directors. Subsequently the number of directors was increased to thirty. The burden of the work and of the raising of money was committed to the superintendent or secretary. The presi-

dent was not expected to preside at the annual meetings, a moderator being chosen at each annual gathering. When the Convention was reorganized in 1874, the objects were declared to be: (1) To promote the preaching of the gospel and the establishment and maintenance of Baptist churches in the State of New York. (2) To encourage the common educational interests of the denomination within the State. (3) The general care and encouragement of denominational Sunday-school work. (4) To promote denominational acquaintance, fellowship, and growth.

The requirements for membership were changed so as to comprise delegates annually chosen by the churches and Associations of the State of New York, the Missionary Committees of Associations, together with those persons who have heretofore been constituted life-directors and life or honorary members. Any church contributing to the funds of the Convention may appoint delegates, and every Association shall be entitled to one delegate for every four churches included in it, a part of which delegates shall be laymen. The constitution has been more recently changed so as to include in addition: (1) "the construction and care of Baptist church properties," and (2) "to quicken and develop interest in the work of our general denominational societies."

The entire work of the State Convention was placed, in 1874, under the supervision of a Board of Managers, numbering thirty, one-third of whom are laymen, and one-third are elected each year. A new feature was the construction of an Executive Committee, and the burden of the management and the work during the year were consigned to this committee, chosen by the Board of Managers after the election of the new Board at the annual meeting. The Executive Committee now consists of nine members, the president and treasurer being members *ex officio*, and the corresponding secretary being the secretary of the committee. The Executive Committee holds monthly meetings, gives careful consideration to all applications recommended by the Missionary Committee, makes all appropriations only after such recommendations, and raises, in connection with the missionary committees, all the funds for the work. The Executive Committee also receives and passes upon all missionary reports, and the salaries are only paid after its approval. In the stated services of the Convention are three district missionaries, one each for the Western, Northern, and Southeastern districts of the State, seven evangelists and singing

helpers, besides the missionary pastors, a portion of whose salaries are paid by the Convention by "piecing-out" the salary paid by the church or churches served. The field embraces the whole State, in which there are forty-three Associations, all of which are working in harmony and co-operation with the Convention.

The State Missionary Conventions of Massachusetts and New York, which had extended their missionary operations into Canada, and through Ohio and Michigan even to Wisconsin, became incidentally the parent of the American Baptist Home Mission Society. As the result of the report of missionary John M. Peck and special representative Jonathan Going, sent out to the west by the Massachusetts State Convention, and a conference on their return with the New York State Convention, the American Baptist Home Mission Society was organized in New York in 1832. Up to this date all the home mission work, except what had been done for a little time by the Triennial Convention, was done by the State Conventions or by the local agencies which were combined in the formation of the State Conventions. When the Home Mission Society was organized the constitution was so constructed that the State Conventions might enter or not into auxiliary relationship with it and thereby the work of each be promoted. A number of Conventions at once availed themselves of this opportunity. There was no constitutional provision to that effect, but the action was the result of resolutions voluntarily adopted by the several bodies. By 1843 twenty of the twenty-five State Conventions were working on the "auxiliary plan," but embarrassments arising to the national society, this system was abolished in 1846 by a change in the constitution. It was a critical time for many of the Conventions, thus suddenly forced to go alone ; but as they began to grow strong many of them did a larger and more satisfactory work than when in auxiliary relation to the Home Mission Society. Again, in 1864, many of the Conventions entered into a "plan of co-operation with the Home Mission Society, but this arrangement, after ten years, was again terminated by that Society. After five years another plan of co-operation was proposed, which has been generally adopted by the Conventions west of the Mississippi, and which has given a great impetus to their work. The missionaries in the service of these Conventions are virtually the missionaries of the Home Mission Society ; they report to its Board and are supported wholly or in part by the Society. Until the last ten or twelve years, the West-

ern Conventions did but little, the Home Mission Society being the chief evangelizing agency on their fields. These Conventions are not yet strong, but as the country fills up and churches increase they will be to that great region what the Eastern Conventions are in their respective States to-day.

It is impossible adequately to estimate the results secured to our Baptist interests in the States or to the denomination at large through the agency of the State Conventions. In cultivating the local home field, the State Conventions have done and are doing a work that no other society has done or can do; they have laid the foundation upon which every denominational interest is now building. The State Conventions have planted Sunday-schools, founded churches, and fostered them until they have become strong; nourished small and dependent bodies into churches of wide influence and spiritual power; promoted educational societies and institutions; imparted inspiration and enthusiasm to all denominational objects, and greatly stimulated the spirit of benevolence. The existence of the greater proportion of the churches of the Eastern, Middle, and Western States is due to the fostering care of the State Conventions. Along with the organization of the State Conventions, either begotten by them or developed under their auspices, came denominational journalism to disseminate information; women's missionary societies, the progenitors of those numerous and helpful auxiliaries to every good work; educational societies and institutions to provide an educated ministry; Bible societies to furnish Bibles, and in more recent years, State pastors' conferences, societies for the relief of aged ministers and widows, and young people's organizations. Our almost phenomenal growth, until now we occupy second place among the great denominations, is due more largely than we are apt to think to the reinforcing influence and systematic work of the State Missionary Conventions.

In attempting to estimate the influence of the State Conventions, it is no exaggeration to say that the effect of the State Conventions in unifying the churches, in promoting harmony, maintaining Baptist standards, preserving universal adherence to the word of God as the only rule of faith and practice, and promoting missionary interest and effort, has not been second to that of the denominational press or the great national societies. The annual meetings, equal in interest often to the May anniversaries, afford occasions for promoting acquaintance and Christian fellowship, for bringing together representatives from city and country, from small

and large churches, and for the presentation of and conference upon all matters affecting the welfare of the denomination in the States. It is impossible rightly to estimate the enthusiasm and spiritual quickening given to all Baptist interests by these gatherings.

During the century of church development and wonderful missionary advancement the aggressive missionary spirit fostered by State Conventions has been the strength and glory of Baptists. In this day of rapid changes in the religious, as in the political and material world, it is difficult to prophesy what changes may take place in missionary methods and organization through federation or greater unification; but so long as there are new communities to be evangelized, small churches to be built up, and State educational and mission work to be promoted, so long will there be need for the existence of the State Missionary Conventions.

JOHN B. CALVERT.

PART II

SOUTHERN

THE English Baptists (1689, 1691, 1692) organized the first General Assemblies. Disclaiming all authority over the churches these bodies claimed no other function than advice and co-operation for the purpose of uniformity in doctrine and practice, raising funds, and assisting gifted brethren, thus looking, at the start, to an educated ministry.[1] This was during the formative or disorderly period of the denomination in England. Our present General Assemblies in America originated somewhat under the same conditions and for the same purposes.

The first Baptist General Assembly in this country was the Triennial Convention, 1814, organized for the purpose of promoting foreign missions—a work already begun by the Baptists of England in 1792; and under the impulse of this and prior movements for the development of denominational life, originated our State Baptist Conventions. All of the Southern State Conventions are constitutional bodies, or deliberative assemblies, organized and governed according to the parliamentary law of Dr. Mell or Dr. Kerfoot, which annu-

[1] Crosby, Vol. III., pp, 246-267.

ally meet for the transaction of such business as involves their State work in missions, education, Sunday-schools, orphanages, and other benevolences, when they adjourn, *sine die*, and leave their work, *ad interim*, to the State Boards or committees appointed for the purpose. These Conventions, as already intimated, were uniformly organized for the purpose of promoting missions and education—the work of Sunday-schools, orphanages, or other benevolences having subsequently, as a rule, been added to the work of the earlier Conventions; and though originally some of the Conventions assumed to deal in matters of advice regarding discipline or doctrine and practice among the churches, their constitutions now discard such questions. Upon all general moral movements, such as slavery, temperance, divorce, and other kindred subjects, these bodies have not hesitated to pass resolutions expressive of their sense in the creation of denominational sentiment. During the earlier and less organized condition of our denomination these Conventions became a unifying power against the anti-missionary movement in most of the Southern States, and much of our denominational uniformity, purity, progress, and power is wholly due to our State Conventions in the South. The Southern State Baptist Conventions now all co-operate with the Boards of the Southern Baptist Convention and with the Southern Baptist Theological Seminary. Each Convention annually allows a subscription to the students' fund of the latter institution, and with each Convention annually, as a rule, the Woman's Missionary Union and the Baptist Young People's Union have an auxiliary session and so co-operate with the Conventions of the States. Besides this, many of the State Conventions foster orphanages, contribute support to aged ministers, and raise funds for ministerial education through separate Boards, or through the general State Board of Missions.

Originally the basis of representation in these Conventions was voluntary and then numerical, from the churches, societies, and Associations constituting them. At first they were organized by their movers with but little sympathy from the churches or other organizations, which were slow to co-operate in general movements; but in course of time representation became regularly appointed from constituent bodies and became general as gradually the churches and Associations conformed to the general movement. At a later date the missionary and educational idea, involving the contribution of money, grew into the theory of a financial basis of representation. Justice demanded that the churches, societies, Asso-

ciations, or individuals that gave the money for denominational objects should represent the distribution of the same through the Conventions; and while the basis of representation in some of our Conventions is still numerical only, in most of them it is either financial, or mixed, as in the Southern Baptist Convention. In the States of Kentucky, Arkansas, Mississippi, and Louisiana, the basis is numerical; in Virginia and Missouri, it is financial; in Georgia, South Carolina, North Carolina, and Florida, the basis is financial, save for Associational representation, which is numerical; in Texas, Tennessee, Alabama, and Maryland, the basis is mixed, or both numerical and financial. Virginia provides exclusively for representation from the churches; and in all but two States, Virginia and Maryland, the district Associations are allowed representation based upon some provision for co-operation, except in Tennessee and the States having the straight-out numerical basis. Societies, missionary and educational, are admitted in Maryland, Louisiana, Texas, Georgia, South Carolina, Tennessee, and Florida, in every case upon the financial basis, except in Louisiana. In some of the Conventions, Sunday-schools and Young People's Unions are allowed representation; but only two State Conventions, after the example of the Southern Baptist Convention, admit individuals, as in Tennessee and Alabama. Ten of these bodies recognize, in some form, the financial basis, while only four are strictly numerical. The only State providing for women delegates is Arkansas; and only in North Carolina is the word "white" used to distinguish the constituency intended. Maryland alone admits the colored with the white in its representation.

I. ORIGIN AND PROGRESS OF STATE CONVENTIONS.

1. In 1821 South Carolina led in the organization of the first Baptist State Convention, chiefly moved by Richard Furman, only three of the seven Associations in the State participating in the movement. Under the leadership of such men as Oliver Hart, John Stephens, Philip James, John Gano, and others, missionary and educational objects had begun to be fostered by the organization of the Charleston Association in 1751; but in 1826, after an effort moved by Richard Furman, W. B. Johnson, and others, to co-operate with Georgia in the establishment of an institution of learning, the Convention established the Furman Academy and Theological Institution at Edgefield, which, after many changes and vicissitudes, resulted in Furman University, in 1851. Out of

this institution, through Doctor James P. Boyce, one of its professors, it may be said that the Southern Baptist Theological Seminary developed at Greenville, now located at Louisvill Ky., and which has been the foster mother of a large por n of the education and effective ministry of the South.

2. The Georgia Baptist Convention, so called in 1827, was organized in 1822 under the name of the General Association. Only two of the district Associations (the Georgia and Ocmulgee) sent delegates to the organization, Jesse Mercer, W. T. Brantly, Sr., W. Hilman, James Armstrong, J. P. Marshall, and Cyrus White, assisted by visiting brethren, among whom was Adiel Sherwood, who took part in the deliberations. Early in 1800, under the influence of Henry Holcombe, Joseph Clay, and Jesse Mercer, the Powelton Conferences were instituted for the promotion of missions and education, especially among the Indians in the western part of the State. Mount Enon College (1804–1806) had been established and failed, but, under the continued educational agitation, the Mercer Institute was established at Penfield in 1832, which in 1837 became Mercer University, under the auspices of the Convention. Having early espoused the cause of foreign missions as fostered by the Triennial Convention, the Georgia Convention has supported all the objects of the Southern Baptist Convention from the time of its origin, and it has done a magnificent work in State missions, Sunday-schools, and other denominational enterprises.

3. In 1823 the Virginia General Association was formed against great and determined opposition. Out of twenty Associations and 40,000 Baptists in the State, only fifteen messengers were present at the organization, among them R. B. Semple, J. B. Jeter, and Daniel Witt. Since 1800 the State had already maintained united action under the General Meeting of Correspondence, and, though the General Association had vigorously espoused the missionary cause, the Virginia Baptists were slow to attempt educational work. Following Luther Rice, they had centered their interest in Columbian College. Under the patronage or fostering care of the General Association the Boards of the Southern Baptist Convention have received their largest support among Southern States, and in the State itself it has sustained, in spite of the great destitution occasioned by the war, a vigorous mission, Sunday-school, and colportage work under respective Boards.

4. The Alabama State Convention was organized in 1823, the movement being led mainly by J. A. Ronaldson. The

body was constituted with twenty members from a few churches and seven missionary societies founded by Christian women. The usual revolt of the anti-mission movement followed; but the Convention entered vigorously upon missionary and educational work, and gradually entrenched itself in the hearts of intelligent and leading Baptists. In 1833 the body began to plan for an educational institution, and in 1834 a manual labor school was established at Greensboro. In 1836 it published a denominational paper and organized the Alabama Bible Society, with John L. Dagg as president. In 1839 the Judson Female Institute was founded in Marion and in 1842 this institution was tendered to the State Convention; and in the same year Howard College, for the education of boys, was founded at Marion and took the place of the Greensboro Institute, which had failed. From this date the cause of Baptists in Alabama began to flourish.

5. In 1830 the Baptist State Convention of North Carolina was organized. Early in the century the State was cursed with the sterility and strife of the anti-mission spirit. In 1815 it was attempted in vain to organize a missionary movement, but the constitution of the Baptist Benevolent Society in 1830, resulted in the organization of the present Convention, due largely to Thomas H. Meredith, who wrote and published the constitution beforehand. Only a small number, against great opposition, entered the organization; but the courage of the few, coupled with wise plans, resulted in the immediate and efficient introduction of the work contemplated. Soon after its organization, as in Georgia and Virginia, the Convention undertook a manual labor school, the Wake Forest Institute, which was succeeded in 1839 by the Wake Forest College, one of the most popular and influential institutions among Southern Baptists and a mighty educational force among the North Carolinians. Through its Boards and in co-operation with the Boards of the Southern Baptist Convention, this Convention has accomplished a vast work in education, missions, Sunday-schools, colportage, and other benevolence, especially in its mountain regions.

6. The Tennessee Baptist Convention was organized in 1833 at Mill Creek Church, near Nashville, under a movement for the unification of the Baptist interests of the State, led by Elders Garner, McConnico, James Whitsitt, and Peter S. Gale. Three Boards, in conformity with the three divisions of the State, were appointed to conduct its affairs. With the anti-missionary opposition and the impracticability of the

plan, which continued for about two years, the organization ended by the withdrawal of East Tennessee and the organization of the Baptist General Association of East Tennessee, under the leadership of Samuel Love, James Kennon, Elijah Rogers, the Talliaferros, and others. This became a large and influential body, and under its patronage, in 1850, Carson College, at Mossy Creek, was established, now a flourishing institution of learning under the name of Carson and Newman College, for co-education and under the able presidency of Prof. J. T. Henderson. Upon the dismemberment of the State Convention, Middle Tennessee Baptists organized the Baptist General Association of Middle Tennessee and North Alabama. The General Association held its sessions, without much efficiency, until 1876, when it dissolved and entered the newly organized State Convention, as subsequently did the East Tennessee General Association and the West Tennessee Convention, which latter body was organized in 1835, after the dissolution of the old State Convention. This latter body proved to be a progressive missionary and educational organization during its existence, co-operating with East and Middle Tennessee in the promotion of Union University, fostering the Brownsville Female College and occupying its own fields of destitution.

The present Tennessee Baptist Convention grew out of a conference of Tennessee Baptists at Murfreesboro, 1873, to consider the re-establishment or removal of Union University. The result was the establishment of the Southwestern Baptist University at Jackson, Tenn., a flourishing institution now presided over by Dr. G. M. Savage; and in 1874 a general Convention was called at McKensie, West Tennessee, not only to fix the status and destiny of this university, but to unify the Baptist interests of the State in one body. In 1876 the Middle Tennessee General Association and the West Tennessee Convention dissolved and united with the Convention. Subsequently the East Tennessee General Association did likewise with the understanding that Carson College should be on an equal footing with the Southwestern Baptist University in the patronage of the State Convention, which now fosters every Baptist institution in the State under its auspices without any organic connection whatever. Under the Boards of the Tennessee Baptist Convention the denomination has rapidly grown since 1874 in missionary and educational work.

7. The Kentucky Baptist State Convention was organized in 1832; but the opposition of the churches rendered its operations ineffective and unsatisfactory. The State was

doubly cursed with anti-missionism and Campbellism; and the elimination of these elements from the Baptists was not complete till about 1835–1840. The Convention met for several years when it was dissolved, and then, in 1837, the General Association of Kentucky Baptists was constituted, with fifty-seven delegates. Following the organization of the General Association a great revival spread through the State as in 1800–1803, and it entered at once upon a vigorous work of missions and evangelization, which has established many churches and added more than 100,000 members to the denomination. The Association has fostered the institutions of learning in the State and has co-operated efficiently and extensively with all the work of the Southern Baptist Convention.

8. The Missouri Baptist General Association was formed in 1834. As in other States the Association had early conflict with the anti-mission element. Mission work had begun in the State before its organization; and at a small and informal meeting at Columbia, 1833, the anti-mission spirit was so rife as to threaten violent opposition. Through the influence of such strong, true men as Ebenezer Rogers, Roland Hughes, Tilman Bell, William Mansfield, and others, missionary measures were set on foot and greatly blessed, the result of which was the organization of the Central Society, out of which grew the General Association, which entered upon an enlarged mission work, providing also for Christian education and the circulation of religious literature. Its operations were greatly retarded by the war, and in 1862, at Rehoboth Church, in Saline County, its session was broken up by the militia. In 1865 its committee "On Relation to Civil Authorities" pronounced the old position of Baptists against the "Oath of Loyalty." From 1865–1867 there existed the new Convention of "Loyal Baptists" in the State; but in 1867 this body dissolved and united with the General Association, from which date the body emerged from darkness and entered upon its present career of prosperity.

9. The Mississippi Baptist State Convention was constituted in 1836. Its purpose was to create a community of interest in missions and education, and to foster unity and brotherly love among the Baptists of the State. Though organized at the period of the great anti-missionary conflict, the Mississippi Baptists do not seem to have been affected greatly by the movement. They were early troubled with Spanish Catholic persecution and Indian hostility, but after the battle of New Orleans, 1812, the denomination began to

make progress. From the start the Convention entered heartily upon State mission work and co-operated with the Triennial Convention in foreign missions. Since 1845, as in other Southern States, the body has co operated with the Boards of the Southern Baptist Convention and the Southern Baptist Theological Seminary ; and no State has more greatly prospered under its Convention in home and foreign mission work than Mississippi.

10. The Maryland Baptist Union was formed in 1836. Its history begins with the great anti-missionary contest, and the Union was the result of a split on that issue in the Baltimore Association, which, in 1836, passed anti-mission resolutions. Only six churches were represented in the new organization, with only four pastors—Stephen P. Hill, George F. Adams, Thomas Leaman, and Joseph Metham. Against great odds and discouraging circumstances, the Union set forward with its feeble numbers and resources upon its useful career, and, in proportion to its numbers and wealth, has accomplished perhaps more than any other State body in its work of missions and colportage. In 1876, the Executive Board organized a "Lay Worker's Association," which for years reported gratifying results. It started the "Widows' and Superannuated Ministers' Fund" as far back as 1839, which now amounts to $33,000. Nearly every Baptist church in the State has been helped by the Union through the Baltimore Baptist Church Extension and Building and Loan Fund, which originated under the auspices of the Union, 1853–1869. The work of the Union among the colored people has been most gratifying, and the colored churches of the State belong to the Union. In 1871 the constitution of the Union was so changed as to incorporate the work of foreign missions, and Maryland Baptists are accredited with the largest per cent. in foreign mission contributions to the Southern Baptist Convention. To this body belongs the honor of having originated the Young Men's Christian Association, in 1852, in Baltimore. In 1870 it recommended the formation of district Associations, four of which now exist.

11. The Louisiana Baptist Convention was organized in 1848. The purpose of the organization was the union and co-operation of Baptists in the State for the preaching of the gospel to the destitute. The body was first called "The Baptist State Convention of North Louisiana," but in 1853 the word "North" was stricken out. Down to 1852 the work of the body had been chiefly missionary, but in this

year the foundation of important educational interests was laid. The Mount Lebanon School was established. Out of this institution grew Mount Lebanon University, under the immediate patronage of the Convention, and it flourished with great benefit to the denomination until injured by the fortunes of the war. In 1870 overtures were made by the Mississippi to the Louisiana Baptists to unite in building up the college at Clinton; and in 1872 terms of union and co-operation were agreed upon, and with great advantage to both States this co-operation continued down to 1888, according to Paxton's "History." In 1870 the Convention began to co-operate with the Boards of the Southern Baptist Convention, and aid was sought of Northern Baptists through these Boards. Since that period the Convention has done an enlarged work in co-operation with the Southern Baptist Convention, and the Louisiana Baptists have greatly prospered in the State.

12. In 1848 the Texas Baptist Convention was organized. This body continued down to 1885, when it absorbed General Association (No. 2) and became the Baptist General Convention of Texas, in 1886. In 1853 the Texas Baptist General Association (No. 1) was organized, but this organization was dissolved and became the Baptist Convention of Eastern Texas, in 1855. This Convention held fourteen sessions, and in 1867–1868 changed its name back to that of Baptist General Association (No. 2), holding eighteen sessions till 1885, when it was absorbed by the Baptist General Convention of Texas, as already seen. Again in 1877 the East Texas Baptist Convention was organized, and dissolved in 1884. There was also a North Texas Baptist Missionary Convention, organized in 1879 and dissolved in 1884; and in 1880 there was a Central Texas Baptist Convention organized which also dissolved in 1884. Thus the field was clear for the consolidation of all the Baptist interests in the State, in 1886, when the Baptist General Convention absorbed all the prior Conventions of Texas Baptists. Recently, however, the Eastern Texas Convention has been reorganized. Auxiliary to the General and prior Conventions were such general bodies as the Texas Baptist Educational Society, succeeded by the Texas Baptist Educational Convention in 1868, the Sunday-school Colportage Convention in the bounds of the Baptist State Convention, organized in 1868; the Texas Ministerial Conference, organized in 1877; the Baptist Women's Mission Workers, 1878, and the Baptist Young People's Union, 1891. Among the great institutions of

Texas, fostered by the Convention is the Buckner Orphans' Home, founded in 1879–1880, at Paris, Texas, having a property now worth more than $100,000, and having cared for more than 1,600 orphans since its institution. Texas Baptists have done and are doing a vast work in missions and education not only within their own bounds, but abroad in their co-operation with the Southern Baptist Convention and other agencies.

13. The Arkansas Baptist Convention was organized in 1848, but in the absence of information which I have strenuously sought but have been unable to secure, it is impossible to give here a detailed history of that body. In addition to the State Convention, the Southeastern General Association was organized in 1874, and near the same period was organized the Northwestern General Association. In 1841 anti-mission troubles arose in the State, and resulted in the withdrawal of a number of churches and the organization of an Anti-mission Association. The Convention is in thorough sympathy with the work of the Southern Baptist Convention and co-operates with the work of all its Boards and with the Southern Baptist Theological Seminary. It is doing a vigorous work in State missions, Sunday-schools, and colportage, and the State, under its auspices, is growing rapidly in numbers and influence.

14. The Baptist Convention of Florida was organized in 1854, the only three Associations then in the State sending delegates. The usual objects of such organizations, expressed in the constitution, embraced the unity and co-operation of the denomination in its missionary and educational efforts to promote the gospel. Latterly, the women's missionary societies, Baptist Young People's Unions and Sunday-schools were allowed representation in the Convention. But little real work was done until 1880, when a State Board of Missions was organized. In 1840 there were but few churches in the State, but now there are 460, with 284 ministers. Many, if not most of these churches, have been aided by the Convention, which has also planted many new churches in the State. There are now twenty-three district Associations in the State, largely due to the work of the Convention, and the destitute places of the State are being rapidly occupied.

15. The Oklahoma State Convention was organized in 1898, and united with the Southern Baptist Convention, but in the absence of the minutes of the late sessions of that body I am unable to give the details.

GEORGE A. LOFTON.

XXIII

AMERICAN BAPTIST EDUCATIONAL WORK

PART I

IN NORTHERN AND MIDDLE STATES

THE interest of American Baptists in education naturally followed their original interest in "making disciples." Their early impulse was strongly evangelistic, the immediate access of each soul to God was emphasized, while the organization of individuals or churches in permanent enterprise was almost entirely neglected. With the growth of Baptist Associations, with the increase of denominational coherency, came the possibility of developing institutions which should mold the future. At the same time there sprang up a conviction that fervor and unction could not alone equip the rising ministry, but that genuine schools of the prophets must be established. All early Baptist schools had as their prime object the better equipment of ministers.

To the Philadephia Association belongs the honor of leading in the establishment of schools both in the North and the South, and to its faith and devotion we owe Brown University on the one hand, and Columbian University on the other. An academy at Hopewell, N. J., had been established in 1736 by Rev. Isaac Eaton, and here was educated James Manning, the first president of Brown University. Encouraged by the success of Hopewell Academy, the Philadelphia Baptists resolved to found either in the Northern or Southern Colonies a fully equipped college. Two considerations led to the selection of Providence, R. I., as the location: First, that Rhode Island had no college of any kind within its borders, while it contained many Baptists; secondly, that it was the only one of the Colonies in which absolute religious freedom could be guaranteed to the new enterprise. In 1763, at the request of the Philadelphia Association, Rev. James Manning, who had now graduated from Princeton College, went to Rhode Island to consult with the Baptists of that region. In 1764 the General Assembly granted a

charter for "the College or University in the English Colony of Rhode Island and Providence Plantations in New England, in America; the Trustees and Fellows at any time hereafter giving such more particular name to the College, in honor of the greatest and most distinguished benefactor, or otherwise, as they shall think proper." The "benefactor" was found forty years later in Nicholas Brown, whose gifts to the college amounted to more than $160,000. It is worthy of note that the charter of the new "Rhode Island College" breathes the true spirit of religious liberty, and considering the age in which it was written, is remarkably liberal. While it places Baptists in control by providing that the president must be a Baptist, and that twenty-two out of thirty-six trustees and eight out of twelve Fellows shall be Baptists, yet it expressly provides against sectarianism by directing that all the leading denominations of that time, Episcopalians, Congregationalists, and Friends shall forever be represented in the corporation. It furthermore stipulates that "into this liberal and catholic institution shall never be admitted any religious tests." Baptists were obviously as eager to secure liberty for others as for themselves. The institution founded in this broad spirit was destined to become, in a sense, the mother of all Baptist schools in the country.

In 1765 James Manning became president of the infant enterprise, and by his personal dignity, winning manner, nobility of character, and devotion to scholarship, gave the university a standing and an aim for all the future. But the material needs were urgent, and gifts came from far and near. South Carolina and Georgia contributed substantial sums to the treasury, several Baptist Associations sent regular contributions, and the young institution was close to the hearts of all the Baptists of America. After Manning's death, in 1791, Jonathan Maxcy succeeded to the presidency and held office until 1802. At this time 150 students were in attendance.

The third president, Asa Messer, served the university for twenty-four years, and witnessed constant growth both in faculty and students. The fourth president, Francis Wayland, entered on his work at thirty-one years of age, coming from the pastorate of the First Baptist Church, of Boston. He immediately showed such insight into the educational needs of his time, such power as a teacher, such fearless leadership in administration, as make his presidency of twenty-eight years one of the most remarkable in the history of American colleges. Important buildings were erected, the funds were largely increased, great changes made in the

course of study, and President Wayland's famous "Report to the Corporation of Brown University," made in 1850, in its advocacy of the election of studies by the students and its insistence on scientific training, marked out the path which all American colleges have since followed.

The next president, Rev. Barnes Sears, came to the university after wide experience, having been professor at Newton Theological Institute and secretary of the Massachusetts Board of Education. Under his administration the university returned more nearly to its original ideal as "a seminary of polite literature," and the study of the classics received fresh impetus. Doctor Sears was succeeded in 1868 by Rev. Alexis Caswell, who had long served the university as professor, and was thoroughly acquainted with its needs.

In 1872 Ezekiel G. Robinson began his service of seventeen years in the presidency. His strong intellect was felt at once in all departments of the university, and the enthusiasm for study led to the establishment of a graduate department, which has since become an important feature. In 1889 E. Benjamin Andrews became president, and his ten years of administration modernized and almost transformed the university. The students increased from 268 to 860, and many new departments of study were introduced. The greatest innovation was the addition of the Women's College in 1891, an independent but affiliated institution, which has abundantly justified the high hopes of its founders.

After the resignation of Doctor Andrews, Rev. William H. P. Faunce was chosen to the presidency, and entered on his duties in 1899. Recently a movement to increase the endowment of the university by $1,000,000 has been carried through, and to-day the venerable university, surrounded by the affection of 3,000 living alumni, stands on firmer foundation than ever before. It has trained fifty-two college presidents and nearly 900 ministers. It now possesses a faculty numbering seventy-five, and nearly 900 students.

Colby College obtained its charter in 1813, and opened its doors at Waterville, Maine, in 1818, under the name of the "Maine Literary and Theological Institution." It sprang out of a deep sense of the need of better education for the Baptist ministry of that region. Rev. Jeremiah Chaplin began his work as professor of theology in 1818. But in 1821 the name of the institution was changed to Waterville College, and Doctor Chaplin became president, retaining that position until 1832. After him came a long line of presidents, the longest term of service being that of James

T. Champlin, who presided from 1857 to 1873. During his administration Mr. Gardner Colby became deeply interested in the college, and before his death he gave to it about $200,000. In 1867 the name was changed to Colby University, now Colby College. Governor Abner Coburn was another munificent friend, and by his will left $200,000 to the college. Since 1873 the presidents have been as follows: Henry E. Robins, 1873–1882; George D. B. Pepper, 1882–1889; Albion W. Small, 1889–1892; Beniah L. Whitman, 1892–1895; Nathaniel Butler, 1896–. Since 1871 Colby has opened its doors to young women, and is today doing a most valuable work. No longer a theological school, it possesses and perpetuates the best tradition of the American college.

The most notable attempt at theological education in New England was made when in 1825 the "Newton Theological Institution" began its work at Newton Center, Mass. For three-quarters of a century this school of the prophets has quietly pursued its task, and has left an abiding impress on the entire denomination. In its list of teachers are to be found the names of James D. Knowles, Barnas Sears, Horatio B. Hackett, Heman Lincoln, Samuel L. Caldwell, Alfred J. Ripley, and Alvah Hovey. About 1,300 students have entered the ministry from its halls, and a large percentage of them have become Christian missionaries. Doctor Hovey has had, perhaps, the most notable career among all Newton's teachers. In 1899 he reached the fiftieth anniversary of his service as professor, and the occasion was fittingly celebrated by a great gathering of the alumni. During this half-century Doctor Hovey has by his catholicity of spirit, breadth of scholarship, and devotion to his work, left a permanent impress not only on his own students, but on the entire ministry of the Baptist denomination. Resigning the presidency in 1900, he was succeeded by Nathan E. Wood. The funds of the institution have recently been largely increased, and strenuous efforts are now being made in this direction. At the same time the trustees have adopted the requirement of a college course, or its equivalent, as preparatory to theological study. This requirement is doing much to lift the standard of our ministry.

The Baptists of New England have always maintained a number of good academies, which have rendered excellent service. Foremost among them is the "Worcester Academy," which ranks with the finest secondary schools in the country. The work of Principal D. W. Abercrombie in lift-

ing this school to its present position has been notable, and has made him one of the true successors of the great English headmasters, Arnold and Thwing and Quick. The academy now has a property and endowment amounting to a half million dollars.

The Connecticut Literary Institution, of Suffield, Conn., began its work in 1833. Beautiful for situation, it has pursued its task with rare courage and persistence, and, in spite of the great growth of public high schools, is full of promise for the future.

Vermont Academy was incorporated in 1872, and located at Saxtons River, Vermont. Its excellent buildings stand in the midst of rare mountain scenery, and though sorely hampered at times by lack of funds, the institution has done noble work. Its standards were never higher, or its outlook brighter than to-day.

Maine has four academies under Baptist auspices—Hebron, Coburn, Ricker, and Higgins. The funds of these institutions are held by the treasurer of Colby College, and the relation between the schools and the college is naturally very close.

The Baptists of the Middle States, after planting Brown University, attempted no new educational enterprise until 1817, when it was voted "when funds of a sufficient amount shall have been contributed for this purpose, to establish a classical and theological seminary." As a result of this movement, Congress granted in 1821 a charter to what is now Columbian University, in Washington, D. C. The theological work was subsequently merged in Newton Theological Institution, but the departments of law and medicine have steadily flourished. Many able men have occupied chairs in Columbian University, and some of the foremost of government specialists are now giving instruction there. If adequate endowment is provided an institution of great power and scope will at once arise to crown the noble efforts of the past.

It would require a long narrative to explain why the Baptists of New York have to-day two colleges and two theological seminaries in their one State, and possibly no narrative could make this division of forces seem wise or rational. Each movement sprang out of an educational society. In 1817 thirteen brethren united to form the Baptist Educational Society of the State of New York and began the formation of a fund for the work of educating "pious young men for the ministry." A school was opened at Hamilton,

N. Y., in 1820. Out of this grew Madison University, chartered in 1846. The subsequent growth of this institution is due chiefly to the devotion and generosity of William Colgate and his two sons, Samuel and James B. Colgate. After making several large gifts, Mr. James B. Colgate finally presented to the university in 1891 the sum of $1,000,000. Its name was fittingly changed to "Colgate University," and large additions were made to its equipment. But by the side of Mr. Colgate stood another man, whose impress on the Baptists of America will never be effaced, Ebenezer Dodge. His presidency of over twenty years was unique and his power to mold men was undisputed. Colgate University to-day, under the administration of President George E. Merrill, is doing in its three departments—seminary, college, and academy—a most valuable work. It has sent forth a large number of foreign missionaries, while the work of Prof. W. N. Clarke, its professor of theology, has affected the thinking of all denominations of Christians.

For a few years prior to 1850 the Baptists of New York State were greatly agitated over a proposition to remove Madison University to Rochester. Without going into the details of the memorable struggle, we may simply state that when removal was legally prevented an endowment of $100,000 was raised to establish a new institution at Rochester. In 1850 the doors were opened and several professors and a number of students came from Hamilton. The charter was extremely liberal, with no specification as to the religious affinities of the trustees. But as the large majority of the trustees were Baptists, the denomination has always regarded the university as a sacred trust. In 1853 Martin B. Anderson was chosen president, and immediately showed remarkable ability as executive, educator, and financier. Like Doctor Dodge and Doctor Wayland, his power was in his personality rather than his information, and he seldom failed to infuse his own energy and enthusiasm into his students. He was in himself, through his long career, the university's best endowment. Following Doctor Anderson, David J. Hill was chosen president, and the university continued to advance. Having resigned to enter public life, Doctor Hill was succeeded in 1900 by Dr. Rush Rhees, formerly of Newton Theological Institution. Rochester University has recently opened its doors to women in response to a demand from the people of the city.

The Rochester Theological Seminary was established by the New York Baptist Union for Ministerial Education in

1850. Unfortunately, it was not officially linked with the university, although some of the earlier professors taught in both institutions. Dr. John S. Maginnis and Dr. Thomas J. Conant were able teachers and moving powers in the first years of the seminary. But in 1853 Dr. Ezekiel G. Robinson was called to the presidency, and for nineteen years he held that office, impressing himself on all his students and perceptibly shaping the entire Baptist ministry of the Northern States. None of our theological teachers have ever aroused greater personal regard or left a nobler record. After Doctor Robinson accepted the presidency of Brown University, in 1872, Dr. Augustus H. Strong was called to the position, and the seminary has steadily maintained its high traditions while greatly increasing its material resources. By requiring a collegiate education as preparatory to seminary work the institution has done much to raise the intellectual level of the Baptist ministry, and its example in this respect has been followed by almost every Northern Baptist seminary. The gifts of Mr. John D. Rockefeller and his brother, William Rockefeller, and those of Mr. John B. Trevor, encouraged many smaller givers, and the seminary now has over $750,000 in endowment and buildings. Doctor Strong has by his work as administrator, teacher, and writer been one of the leaders of modern Christian thought. The German department of the seminary has done an important service, largely owing to the ability and devotion of Augustus Rauschenbusch, who took charge of this work in 1858.

Crozer Theological Seminary, founded by the beneficence of the family of Mr. John Price Crozer, of Philadelphia, was opened in 1868, and was from the beginning remarkably successful. No small part of its efficiency has been due to the character and ability of Dr. Henry G. Weston, who has from the beginning served as president. Crozer has never known the poverty through which other institutions have had to pass, and has achieved in a comparatively short time a place of large influence.

Bucknell University, long known as the "University at Lewisburg," was chartered in 1846. Beginning as an academy, it soon took on collegiate features. For a time it maintained a theological department, until the opening of Crozer Seminary. Its success is due largely to the devotion of a few men, among whom Mr. William Bucknell has been the largest benefactor, and in honor of whom the university assumed its present name. Under its successive presidents, Howard Malcom, Justin R. Loomis, David J. Hill, and John H.

Harris (1889), it has steadily advanced in standards and efficiency and fully justified the hope of its founders.

In the Middle States Baptists have now seven academies, all placed in small country towns. Three of these, Hall Institute, Keystone Academy, and the Western Pennsylvania Classical Institute, are in Pennsylvania; two of them, Peddie Institute and the South Jersey Institute, are in New Jersey; and two more, Cook Academy and Marion Collegiate Institute, are in New York.

A most striking example of what one man may do in education is seen in the founding and development of Vassar College, at Poughkeepsie, N. Y. This is the noble monument of Matthew Vassar, whose foresight and generosity created the first genuine women's college in America. A Baptist himself in his affiliations, he naturally called together as the first Board of trustees a company of men who were largely Baptists, and made to them such generous propositions that when the college was opened in 1865, its property amounted to nearly $750,000. Three presidents have led the enterprise—John H. Raymond, Samuel L. Caldwell, and James M. Taylor, and Vassar College was never a greater power than to-day. Steadily its standards have been raised, its endowment has been enlarged, and the first large building supplemented by noble structures gathering about it. Other women's colleges have sprung into being, some of them large and flourishing. But the primacy of Vassar is far more than chronological. Its ideal has been from the beginning thoroughly Christian and frankly feminine, and it has exercised on all succeeding women's colleges a wholesome influence.

This brief survey of educational enterprise in the Eastern and Middle States shows how much Baptists owe to certain individuals and families who have been fired with ambition to do something for their denomination and their generation. Their names and their work will never die. It also shows how much has been lost through division of forces, duplication of institutions in the same region, and lack of broad, general policy. No new institution should be founded for a long time to come in these States, and a closer union of existing institutions, binding academies, colleges, and seminaries in a common educational policy, is devoutly to be wished. Independent in origin, these schools must be interdependent in their future development. If such interdependence can be attained and continued, our educational future will be secure.

W. H. P. Faunce.

PART II

IN SOUTHERN STATES

Our educational ideals and our educational systems were very largely affected by the beginnings of a social democracy growing out of the American Revolution of 1776. At the beginning of this century culture and the means of education were still largely aristocratic. In the South, a few such men as Mr. Jefferson, Mr. Madison, and others, were highly educated, but the great masses of the people were still ignorant. After our political independence had been won, after our Constitution had been formed and adopted, and after a peaceful revolution had committed the United States to a democratic ideal, the leading spirits in the Southern States directed their attention to the establishment of State universities, which would prepare young men for careers in law and politics, and which would ultimately lead to a larger diffusion of intelligence and culture among the people.

"Among the wealthy planters in the South there was to be seen, along with the simple modes of rural life, a courtliness of bearing, a knowledge of the world and books, and an easy adaptability to the different kinds of society," which has had but few parallels in the life of any people ; but the masses had few educational advantages. Culture was not only limited to a few individuals, but our best educated men, many of whom were graduates of Oxford, Cambridge, Harvard, Yale, and Princeton, had bent themselves to the task of constructing a system of conduct and of devising safe plans of reform. "The South had not come into the possession of either leisure or refinement. Its strength was rough and ready. It had been making history and constructing systems of politics and in such fields its thinking was informed and practical." But culture in the real and true sense, and popular education in our own sense, was practically unknown at this time.

"Debarred from manufactures, possessed of no shipping facilities, enjoying no domestic market, Virginian energies necessarily needed no other resources than agriculture. Without church, university, schools, or literature in any form that required or fostered intellectual life, the Virginians concentrated their thoughts almost exclusively upon politics, and this concentration produced a result so distinct and lasting, and

in character so respectable, that American history would lose no small part of its interest in losing the Virginia school."[1]

"In some respects North Carolina, though modest in ambition and backward in thought, was still the healthiest community south of the Potomac. Neither aristocratic like Virginia and South Carolina, nor turbulent like Georgia, nor troubled by a sense of social importance, but above all thoroughly democratic, North Carolina tolerated more freedom of political action, and showed less family and social influence, fewer vested rights in political power, and less tyranny of slaveholding interests and terrors, than were common elsewhere in the South. Neither cultivated nor brilliant in intellect, nor great in thought, industry, energy, or organization, North Carolina was still interesting and respectable," and was the first State in the South to organize a State University.[2] Her best qualities were typified in her favorite representative, Nathaniel Macon, who retained largely the same relationship to the educational and political problems of North Carolina that Mr. Jefferson did to Virginia.

For South Carolina "there was a small society of rice and cotton planters at Charleston, with their cultivated tastes, minds, and hospitable habits, who delighted in whatever reminded them of European civilization. They were travelers, readers, and scholars, and the city of Charleston compared well in refinement with any city of its size in the world, and English visitors long thought it the most agreeable in America. The South Carolinians were ambitious for other distinctions than those which could be earned at the bar or on the plantation. Charleston was more cosmopolitan than any part of Virginia, and enjoyed also certain literary reputation on account of David Ramsay, whose works were widely read, and of Governor Drayton, whose 'Letters written during a tour through the Northern and Eastern States,' and his 'View of South Carolina,' gave an idea of the author as well as the country he describes. Charleston also possessed a library of three or four thousand well-selected books, and maintained a well-managed theatre."[3]

In Georgia, while there were a few highly educated men, such as Abraham Baldwin, and others, the masses were even more poorly provided with the means of education and culture than those of Virginia and the Carolinas. While politics had not mastered the thought of North Carolina, South Carolina, and Georgia so completely as that of Virginia, the largest per-

[1] Henry Adams, "History of the United States," Vol. I., p. 138.
[2] *Ibid.*, pp. 148, 149. [3] *Ibid.*, p. 152.

centage of the educated men were lawyers, politicians, and statesmen. Law and politics being the leading pursuit of the educated classes, led first to the establishment of State universities whose primary object was to provide lawyers and politicians for the South as the New England colleges were established to furnish a trained ministry.

The University of North Carolina was founded in 1795, University of Georgia in 1801, South Carolina College in 1805, and the University of Virginia in 1825. As history repeated itself on Western lines, the State universities in the remaining Southern States were founded between 1831 for the University of Alabama and 1883 for the University of Texas. It may be remarked in passing that nearly half of the State universities in America are located in the Southern States.

While the universities in the South were a step toward democracy, making possible an enlargement of the educated classes, compared with the New England standards they were until after the Civil War essentially aristocratic. They furnished an opportunity for the sons of the wealthy planters to prepare themselves for careers in law and politics. While Mr. Jefferson in his scheme of education looked for the establishment of a system of popular education that would furnish a democratic base for the universities, the Southern States took no decided steps for the education of the masses until the overthrow of the slave aristocracy by the late Civil War. In fact, slavery constituted the last phase of our social life which stood in the way of the development of a political, economic, and social democracy. There is a striking parallel between the democratic revolution which brought Mr. Jefferson to the presidency in 1800 and which has been the controlling force in Southern political life since that time. Individualism and democracy applied to the State have been the guiding ideal of American political life, especially that of the Southern States. Individualism and democracy applied to religion have been the fundamental basis of the Baptist denomination.

Now the same impulse which led to the rise of Harvard, Yale, and Princeton, as schools primarily for the education of ministers, led to the rise of denominational colleges in the Southern States in the early thirties of this century. As there were representative men in the field of law and politics who stood behind the organization of the State universities in the South, so there was also a group of well-educated and representative men in the field of religion who stood behind

the organization of the denominational colleges, and who reached out through a trained ministry to the development of the masses. For example, Richard Furman in South Carolina, Henry Holcombe and Jesse Mercer in Georgia, represent the same type of leadership in religion as was represented by Thomas Jefferson in Virginia, Nathaniel Macon in North Carolina, and Abraham Baldwin in Georgia, in politics. Mr. Jefferson's idea, in common with other political leaders of the day, was to establish State universities that would provide for an educated office-holding class. The idea of Richard Furman in South Carolina and Jesse Mercer in Georgia, in common with other religious leaders of their day, was to provide for an educated ministry. The original idea to limit higher education to the office-holding and ministerial classes soon broadened, until now an educated citizenship is contemplated by both. The State universities have reached the point in their development where they contemplate the ideal of liberal culture, and denominational colleges, while still retaining a moral and religious ideal, are making an effort to provide for as large and as liberal a culture as that provided by the State universities. The democratization of culture has gone on until there has grown up a system of common schools, high schools, and academies which form the connecting link between the people and the universities and colleges, which are the principal factors in that democratization of culture that is the most significant phase of our civilization.

The "great revival" of 1800 that swept over the South and that brought into the Baptist churches an untrained multitude; the return of Luther Rice in 1813 and the consequent organization in Philadelphia of the "General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions"; the large and serious consideration given at the second session of this Convention in 1817 to the necessity of an educated ministry and denominational progress; the consequent organization of Columbian College in 1821 to provide literary and theological instruction, to promote foreign missions, denominational unity and progress; the formation of educational societies in different parts of the country to support Columbian College—all these different steps in the direction of progress and of organized effort had a large influence on the Baptists of the Southern States. The trained and intelligent leaders of the South were in sympathy with the movements named. They began to turn their attention to organized

effort in their own bounds. The union of churches into Associations and of Associations into State Conventions was one of the most important results, and each step brought with it a larger unity and a greater strength.

Without exception, these State Conventions in the South, as soon as they were organized, took up, as a question of primary importance, the training of the ministry. The country was becoming more populous, and each new center of population became a fruitful field for the work of the trained minister. Material development of the country brought a certain degree of wealth to many, and much of this wealth was in the hands of Baptists. With the increase of wealth there came leisure, and with the increase of denominational unity and strength there were present the necessary conditions out of which the educational movements of the time took their rise.

In South Carolina, it was Dr. Richard Furman who was instrumental in securing a meeting of delegates from the Charleston, Edgefield, and Savannah River Associations at Columbia in 1821. The importance of an educated ministry was the chief interest of this meeting. The following year it was again discussed. In 1826 the Convention of South Carolina established the Furman Academy and Theological Institution. The enterprise was unsuccessful. The theological part was moved to another point and continued for two or three years and then abandoned. In 1835 another effort was made in the Fairfield district, but the school thus established was suspended in 1840. With varying success in subsequent enterprises, Furman University was finally established in 1851.

In Georgia, a voluntary committee, known as the General Committee, made up of leading Baptists who came together in an unofficial way for conference at Powelton in 1801, where Jesse Mercer was pastor, and later by the favorable action of the Associations, became, in a measure, a representative body and held its first session at Powelton in 1803. At the session of this committee in 1804, Christian education was the prevailing and absorbing theme. A circular on the importance of education was issued by the committee and addressed to the churches, and the following year a second circular was issued, this time prepared by Jesse Mercer. The immediate outcome of the General Committee's interest in education was Mt. Enon Academy, a large share of whose financial backing was provided by Henry Holcombe. After the removal of Doctor Holcombe to

Philadelphia, in 1811, the academy soon failed, but the influence of the educational activity of the General Committee was not a failure. It prepared the way for unity of action, which resulted in the organization of the State Convention in 1822. It also prepared the way for the one supreme purpose of this organization, which, at the first session of the Convention in 1822, was the education of the ministry. As a result of the influence thus put in operation, Mercer Institute at Penfield was founded in 1832. This institute, by an enlargement of its scope, became ultimately Mercer University in 1837.

In North Carolina, a well-defined purpose to foster denominational education led to the formation of the Baptist State Convention. At the session of this Convention in 1832, the committee on education recommended "to purchase a suitable farm and to adopt other preliminary measures for the establishment of a Baptist seminary in this State under the manual labor principle." Wake Forest Institute was opened in 1834 as a result. The original charter was amended, the name changed to Wake Forest College, and the present institution began its period of usefulness in 1838.

In Virginia, the proximity of Columbian College, and the general relations which it sustained to the denomination, postponed for some time an organized effort for the development of an institution of higher learning. But the need of such an institution came to be felt to such an extent that, in 1830, the Virginia Baptist Education Society was formed. A committee of leading Baptists from this society was selected and instructed to outline and recommend a plan for the education of the ministry. The committee suggested that students preparing for the ministry, who were to be aided by the society, should be placed "in families whose libraries afforded an opportunity to give useful instruction and to enable them to render essential service to their younger brethren." This plan did not work satisfactorily, met with opposition, and ultimately failed. The Virginia Baptist Seminary, a manual labor school, was the next effort. After two years the manual labor feature was abandoned and property was bought within the city of Richmond. On this new site Richmond College was founded in 1840.

In Kentucky, the Baptists early realized the importance and necessity of denominational education. A college was organized at Georgetown in 1829, but a division of the Baptist forces of the State imperiled its usefulness and almost its existence. From 1838 to 1840 the institution prospered and

entered upon a permanent and successful history. The charter for Georgetown College, known at the time of its foundation as the Georgetown Literary and Theological Institution, was procured in 1829. In the same State, Bethel College, organized and founded by the Bethel Association, received its charter in 1840.

In Tennessee, what is now Carson and Newman College at Mossy Creek, received its charter in 1850, and the Southwestern Baptist University, at Jackson, in 1847.

In Alabama, similar conditions and similar reasons that induced the Baptists in South Carolina and Georgia to establish denominational schools, led to an unsuccessful attempt between 1830–1840 to provide a literary and theological school. For a number of years the project was abandoned, but in 1841 Howard College was founded at Marion, Ala. It is now located at East Lake, near Birmingham.

In Mississippi, it was again the question of education and missions that brought the State Convention into being. Hempstead Academy, a State institution, chartered in 1826, became Mississippi College in 1830. In 1842 it passed into the hands of the Presbyterians. It was surrendered to the State after five years and by the State tendered to the Baptist Convention of Mississippi in 1852. It is located at Clinton.

In Louisiana, efforts were made by the Baptists to organize a university, to be known as Mt. Lebanon University. The discussion of this project was begun in 1847, but while a certain provision was made for theological instruction, and a preparatory department was organized in 1853, nothing was done in the way of collegiate instruction until 1856. The opening of the war found an enrollment of 127 students, but after the Civil War the school was suspended, and finally, after ineffectual attempts to revive it, abandoned. The Baptists of Louisiana made another attempt to found a university at Shreveport in 1870, but this was a failure.

In Missouri, the Baptist General Association of the State began as early as 1839 to discuss the question of the education of the ministry. In 1843 Dr. William Jewell tendered to the General Association $10,000 as a nucleus for the endowment of the college. This led to the founding of William Jewell College in 1849.

In Arkansas, the Baptist State Convention in 1883 began the discussion of a denominational school, which finally resulted in the founding of Ouachita College at Arkadelphia in 1886.

In Texas, the Union Baptist Association, at its meeting in 1842, resolved to found a Baptist university. A charter was obtained in 1845, and the school was first located at Independence. In 1886, Baylor University, at Independence, and Waco University, at Waco, were united under the name of Baylor University, at Waco, and placed under the control of the General Convention of Texas.

In Florida, through the benevolence of John B. Stetson, of Philadelphia, there was founded for the Baptists of Florida, at Deland, the John B. Stetson University in 1883.

The denominational colleges in the South now under Baptist control are as follows: Georgetown College, Kentucky, 1829; twenty-three instructors; property and endowment, $375,000. Richmond College, Virginia, 1832; eighteen instructors; property and endowment, $970,000. Wake Forest College, North Carolina, 1834; fourteen instructors; property and endowment, $307,000. Mercer University, Georgia, 1837; fifteen instructors; property and endowment, $400,000. Howard College, Alabama, 1841; seven instructors; property, $60,300. Baylor University, Texas, 1845; twenty-two instructors; with property and endowment amounting to about $250,000. Southwestern Baptist University, Tennessee, 1847; twenty-one instructors; property, $65,000. William Jewell College, Missouri, 1849; twenty-three instructors; property and endowment, $353,000. Carson and Newman College, Tennessee, 1851; fourteen instructors; property and endowment, $100,000. Furman University, South Carolina, 1851; eleven instructors; property and endowment, $165,000. Mississippi College, Mississippi, 1852; eight instructors; property and endowment, $89,000. Bethel College, Kentucky, 1854; six instructors; property and endowment, $250,000. John B. Stetson University, Florida, 1883; twenty-eight instructors; property and endowment, $500,000. Ouachita Baptist College, Arkansas, 1886; twenty-three instructors; property, $100,000.

The total value of property and endowment in the institutions named is nearly $4,000,000; the total number of students in attendance, 3,500; and of these, 400 are ministerial students. The total number of volumes in the libraries is 100,000. Only a small per cent. of the institutions named are co-educational. The South has been conservative in the matter of co-education, and has been slow to consider or to adopt suggestions to open her universities and colleges to co-education. The principle is a general one and applies to State institutions as well as to denominational colleges.

As a result of this condition there are at least twenty-three colleges for women under Baptist control in the Southern States. As a rule, there has been little organized effort through State Conventions to found and support schools for the education of women.

Without exception the denominational colleges founded as a result of organized effort had the one well-defined purpose to train young men for the ministry. Each institution had therefore at first a theological department. As the educational interest in the denomination became more general, and as the need of trained men in other vocations came to be understood, all these denominational schools in a comparatively short time after they were founded were opened to all classes of students. The number of ministerial students while comparatively large was nevertheless small as compared with the number of students who entered these schools. The educational effort being in some measure divided between literary and theological instruction, did not provide a sufficiently comprehensive scholarship for either class of students. In consequence a number of ministerial students began to seek the Northern institutions for better facilities.

One of the first questions to come before the Southern Baptist Convention after its organization, in 1845, was the advisability of founding a special institution for the training of the ministry. Furman University, South Carolina, and Mercer University, Georgia, were presented in turn as offering a desirable beginning for such an institution. From 1845–1854 the matter was discussed in the denominational papers, and at the sessions of the Southern Baptist Convention. An inquiry was made through a committee as to whether the theological departments at the different denominational institutions and the funds in their control might not be combined to found such an institution. This hope failed. Prof. James P. Boyce, of the theological department of Furman University, began to assume the leadership of this important movement. In 1857 he submitted to the Educational Convention which preceded the meeting of the Southern Baptist Convention at Louisville, Ky., a proposition in behalf of the State Convention of South Carolina to found such an institution in Greenville, and that the South Carolina Baptists would raise $100,000 provided the Baptists of other States would raise a like amount. These conditions were fulfilled in subscriptions, and the Southern Baptist Theological Seminary was opened in Greenville in 1859, the faculty being made up of James P. Boyce, John A. Broadus, Basil Manly,

Jr., and William Williams. The seminary was suspended during the Civil War, and the endowment was lost. Years of heroic sacrifice followed, and the removal of the seminary was felt to be necessary in order to raise an endowment. It was removed to Louisville, Ky., and opened its first session there in 1878. It prospered from the beginning, and is now one of the greatest seminaries of theological learning in the world. Its influence on the Baptist ministry of the South is important and far-reaching. The value of its property and endowment is now $824,000.

It was said in a preceding paragraph that there are at least twenty-three colleges for women in the South under Baptist control. The value of property and endowment in these institutions is not less than $1,125,000. In the case of the denominational colleges for men, it is the exception if the institution is not endowed; in the case of the colleges for women under Baptist control, it is the exception if they are endowed.

Another important educational fact in the South is the development of institutions for the education of the colored race since the Civil War. The colored Baptists of the South have at the present time about thirty schools of fairly high grade, with the somewhat special purpose to prepare their students for teaching and for the ministry. The first of these institutions to be organized was the Roger Williams University, at Nashville, in 1864. The amount of money invested in such institutions is at least $1,500,000. Only a very small per cent. of them have any endowment. The larger proportion of them were founded as a result of Northern beneficence, and are maintained by the American Baptist Home Mission Society.

Nearly 6,000 graduates have been sent out from the denominational colleges, whose history has been sketched. It is safe to say that at least 18,000 students have attended these institutions, have come under Baptist influence, and have gone out to every corner of the South as ministers, teachers, statesmen, lawyers, physicians, farmers, etc. These institutions have therefore made a contribution beyond estimate to Church and State in the South—a contribution vital and significant, since Christian character and culture have joined hands through these graduates for the regeneration and redemption of society.

Some of the institutions named may not live, because they are not as yet endowed; and some may not live, because they are not sufficiently endowed; not any, indeed, are

endowed in proportion to the ability of the great constituency that should support them. Ample endowment, at least to such an extent as to protect against fluctuations in financial conditions and in patronage is absolutely necessary to insure permanency.

Again, the South has the somewhat special problem of the State university and the denominational college side by side. The State is not in the field of higher education to any great extent in the New England and Middle States, and it may be added that the denominational college has found it difficult to enter the field of higher education in the Western States. The problem of the South, therefore, in the field of higher education, is a special and peculiar one. The question of taxation of the endowment funds of the denominational colleges, of free tuition at State universities, and the support of these from the public treasury, and other questions growing out of competition, have not yet in many sections been equitably adjusted, and these questions relate themselves to the prosperity and permanency of our denominational schools.

Christian education has been a powerful factor in the South, and has been the inspiration and source of Baptist power and usefulness in every great interest and movement of the denomination, whether in foreign missions, State missions, home missions, or in the various forms of our charitable work. The struggles of many of our denominational schools in the South have not fallen short of the heroic, but a better day is dawning. Our economic life is settling down on a more permanent basis. Our industries, once largely agricultural, with but little ready cash, are becoming more varied, and there is now much wealth in the South. The number of Baptists who appreciate and realize the powerful and constructive forces that go out from these Christian schools is steadily increasing in the South, and the outlook is generally hopeful; but there is much pioneer work still to be done. Great is the reward of the faithful pioneer!

P. D. Pollock.

PART III

IN WESTERN STATES

One of the most prolific and attractive writers on education in the West says: "These colleges represent logic made into

history. The logic of those early settlers was 'We have come to this new territory to make it Christian; we cannot make it Christian without a ministry; we cannot have a ministry without a college.' Therefore they founded the college, and sacrificed for it."

The men who first came to the West were pioneers in both education and missions. They saw the vital relation of education to the promulgation of the gospel, and this is why in the midst of great poverty they were willing to make great sacrifices in planting institutions of learning.

The two men who more than any others must be accorded the honor of leading in this work are Elders John M. Peck and Jonathan Going; and they gathered much of their enthusiasm from fellowship with Luther Rice. It is impossible to decide upon exact dates for the beginning of various educational enterprises, but we can say that 1830 was the center of a period of college planting in the West. We know from Elder Peck's own journal that he came to the West, arriving in Shawneetown, Illinois, on October 6, 1817. After some years of missionary labor, and a year spent in the East visiting institutions of learning and consulting with acknowledged educators, he called a meeting of brethren most likely to be interested, and founded a seminary at Rock Spring, Illinois, his own home. Mainly through his own planning, energy, and sacrifice, the school was kept up, and a large number of young men enjoyed its advantages. But the effort to provide necessary funds was very great, and progress was slow. In 1831 Dr. Peck's long-time friend and brother, Elder Jonathan Going, came to the West and to Rock Spring. He soon found himself in sympathy with those who thought Upper Alton a better prospective educational center than Rock Spring. A man with less force of character and clearness of conviction could never have persuaded Elder Peck of the wisdom of the change as to location; but Elder Going succeeded and the change was finally made. Even after that it was not smooth sailing for the school. It was difficult to raise the necessary funds. Poverty, inertia, and opposition were the obstacles constantly met, not only at Upper Alton, but in all the West and everywhere.

Elder Peck disposed of part of his property at Rock Spring and followed his school to upper Alton, and worked for it as hard and constantly as he had before the removal. Amid all the delays and discouragements there were real reasons for cheer and courage. One such was the gift of $10,000 from Dr. Benjamin Shurtleff, of Boston. In recognition of this

liberality the name of the institution was changed to Shurtleff College, the name that it has ever since borne.

The Civil War came on and most of the students went to the front. Shurtleff furnished at least two major generals, two brigadier generals, three colonels, five majors, and seven captains, besides scores of men in the ranks.

In 1876 a strenuous effort was made to add $100,000 to the endowment of the college. The amount was subscribed, but much of it was never collected. The endowment fund is now about $130,000, and about 300 students have been graduated during its career, many of whom are in the ministry and some in the foreign mission field.

As Elder Jonathan Going was on his tour to the West in 1831 he stopped at Lancaster, Ohio, and attended the meetings of the Ohio Baptist State Convention. He took deep interest in the plans proposed for founding a college for the Baptists of that State. It was at first called Granville Literary and Theological Institute, and was located on a farm about a mile and a half from the village. In 1845 the name was changed to Granville College, and in 1856 the school was removed from the farm to "the hill" in the village of Granville and the name changed again, this time to Denison University. The last name is in honor of William S. Denison, of Adamsville, Ohio, a liberal benefactor.

For some years the finances were in a straitened condition, but in recent years the friends of the university have rallied to its support in a most beautiful way. Among the larger contributors to its funds are Mr. W. H. Doane, of Cincinnati; the Threshers and Barneys, of Dayton; and the Rockefellers, of Cleveland. It is the best equipped Baptist college in the West, reporting assets amounting in the aggregate to nearly $1,000,000.

In November, 1829, Thomas W. Merrill, after graduation at Waterville College (now Colby) and Newton Theological Seminary, made his way into Michigan as a missionary. He soon became a leader in Baptist educational work. He first opened a classical school in Ann Arbor. Next he undertook to found the Michigan and Huron Institute at Kalamazoo. A charter was obtained in 1833. In 1837 the legislature authorized the change of name to Kalamazoo Literary Institute, and the citizens raised $2,500 for the benefit of the school. It became Kalamazoo College by another act of the legislature in 1855. One building was erected in 1847 and another in 1857. Its campus has 115 acres of ground, and no college in the West has a more beautiful location. Its

struggles with poverty have been as marked as those of its sister colleges. President Brooks had the longest term of service, and the college prospered well under his administration. President Slocum, the present incumbent, has been greatly encouraged of late. John D. Rockefeller's generous offers, made through the American Baptist Education Society, have been accepted and made the basis of advance in the direction of buildings and endowment. Kalamazoo is now in affiliation with the University of Chicago.

Very early in the year 1833 the brethren who met and formed the Indiana Baptist General Association were the most aggressive men of the State, and naturally became the leaders in the matter of higher education. In June, 1834, a meeting was called at Indianapolis to form an Education Society. This Education Society soon projected the "Franklin Manual Labor Institute." Many of those who came to study lived by manual labor indeed. Some of them built the cabins they lived in. A cooper shop was built for the sake of such as knew how to make barrels.

Instruction was begun in 1837; a college charter was obtained in 1844. Many attempts were made to raise an endowment but they did not signally succeed. Financial agents could scarcely collect enough to meet current expenses. Franklin, in common with some others of our colleges, sold scholarships at entirely too small a price. In 1861, when the fall term was as full as usual, almost every student was using a scholarship, and so the income from fees was cut off. One of the benefits of the suspension and dissolution of the organization in 1872 was the elimination of the scholarship system. In the early part of 1872 the Board was obliged to close matters up and transfer the property to the creditors. Much was lost—but not all. Many young men and women had been educated, and their love for the institution had not died. Before it was time for the fall term of 1872 to begin, a new organization had been formed, $50,000 had been subscribed, and a faculty had been elected. From that time to this (1901), while progress has not been rapid, it has been constant.

The total assets are now about $400,000. Here also the aid of Mr. J. D. Rockefeller, through the American Baptist Education Society, has been timely. Franklin College, now under the presidency of W. T. Stott, D. D., since 1872, has graduated over 300 young men and women, ten of whom have done, or are doing, service on the foreign mission field. During the Civil War but two young men were left in the college, and they were both lame.

McMinnville College, Oregon, obtained a charter in 1852. G. C. Chandler, D. D., who had been president of Franklin College for eight years, was elected president. The college has done a good work for the Pacific coast. The total assets of the college are reported to be $90,000.

Iowa has the fortune or misfortune to have two Baptist colleges—Central University, at Pella, and Des Moines College, at the capital of the State.

Central University was established as a college in 1858 and Rev. E. Gunn was elected president. When the Civil War came on many of the students enlisted. At the close of 1862 there was not an able-bodied student of military age left in the institution. Twenty-six of those who enlisted became commissioned officers.

Ottawa University, Kansas, had its origin in the missionary work Baptists did for the Ottawa Indians. It is in a flourishing condition, with Rev. J. D. S. Riggs, PH. D., as president. Nearly 500 students were enrolled last year in all departments.

Nebraska Baptists have a college at Grand Island, founded in 1892, and having G. C. Sutherland, D. D., as president.

The college for California Baptists is at Oakland and was founded in 1874. T. G. Brownson, D. D., who was at McMinnville College for nine years, is president.

The University of Chicago in its present form was begun in 1892, but is closely connected with the old University of Chicago, which had its beginning in 1857. Hon. Stephen A. Douglas, whose wife was a Baptist, gave a tract of land in the southern part of the city, valued at the time, at $60,000. A large building was erected. J. C. Burroughs, D. D., was chosen president. The pressure of the times, the city's great fire, and other untoward circumstances, made it exceedingly difficult for the university to meet its current expenses. Before the time for the fall opening in 1887 the instructors had gone and the old University of Chicago was no more.

But, as often occurs, apparent failure was real success. The Baptist Educational Commission, organized through the very efficient labor of S. S. Cutting, D. D., in 1870, was clearing the way for larger things. The commission did not have a very long life, but it led the way to the organization of the American Baptist Education Society in 1888.

When the old University of Chicago had gone down and the brethren were casting about for something larger and better than the old, the Education Society was at hand to offer advice and essential aid.

Dr. W. R. Harper, for several years connected with the Baptist Union Theological Seminary (and others with him), felt a deep interest in the matter of higher education for the Northwest, and he had the advantage of close relationship with Mr. John D. Rockefeller. Discussions in reference to a college or university in Chicago, culminated in the forming of a committee of thirty-six, and the new institution was launched with a beginning of $1,000,000, of which Mr. Rockefeller gave $600,000.

A charter was speedily secured and the new university of Chicago began its career, with Dr. W. R. Harper as president. Its expansion has been a wonderful one, and in its great faculty, its superb equipment, and its unrivaled accumulation of means, aggregating (1901) $10,000,000, it stands bearing testimony to the wise and large liberality of Mr. John D. Rockefeller and the remarkable organizing power of President W. R. Harper.

This brief glance at the history of Baptist education in the West, emphasizes in our minds the greatness of the struggles that were made to found these schools, and the firmness of the faith that bade the workers hold on to their purpose; and one might be led to suppose that while such men as President Read, of Shurtleff; President Talbot, of Denison; President Brooks, of Kalamazoo; and President Bailey, of Franklin, were strenuously working to keep their colleges afloat, the standard of scholarship in the institutions would not be of a very high order. It was otherwise. The young men who came out from those halls came rapidly to the front as capable leaders in the churches and in civil life.

While Presidents Moss and Anderson were walking the streets of Chicago to ask contributions for current expenses, their pupils were taking the first places in the State and inter-State contests in oratory. The students of those days are the educational leaders of these days.

The subject of co-education in our institutions has been earnestly discussed in the last fifty years; and as a result young women are admitted to all, or almost all, our colleges in the West. Courses of study have been constantly advanced as the facilities warranted. The public schools of the country have helped to push the colleges forward. In the best high schools the curriculum covers the work that once belonged to the Freshman and Sophomore years of the college. The support of universities by the State has brought some new problems to the denominational colleges. Competition for patronage has become so strong that no institu-

tion can count on its natural patronage unless it works for it. A result is that our colleges are providing the best facilities possible and the best instruction possible. In this purpose of making "our own the best" the aid extended by the American Baptist Education Society is most opportune and most welcome.

We know that higher education obtained in a distinctly Christian atmosphere is worth more to our youth than words can express; but that is no reason why our schools should not be models in respect to all appliances.

This sketch would not be complete without reference to the efforts of Baptists of the West to provide distinctly theological instruction. Theological departments were connected with many of the colleges, as Shurtleff, Denison, and Kalamazoo. Many of our ablest scholars have done work in these departments. In some instances theological chairs were endowed. At least in Shurtleff it seems to be obligatory to provide instruction in theology, to comply with the charter of the college.

By slow stages, however, the conviction grew that, as other learned professions had separate schools, so ought the ministry to have. Newton Theological Institution was in operation as a separate school for the ministry in the year 1825, but the earliest attempt in the West was that to establish the Western Baptist Theological Institute in Covington, Ky., in 1840. It was hoped to equip and endow the seminary by a real estate transaction. The plan seemed for a while to promise success. A building was erected, and an able faculty, with E. G. Robinson, D. D., as president, was elected.

But the slavery agitation was growing more and more intense, and it became clear that a theological seminary dependent for patronage and support on both the North and the South was an impossibility. Accordingly, after some litigation the assets were equally divided. The portion belonging to the South was given to form a theological department in Georgetown College, Kentucky. The Northern portion was expended in founding Fairmount Theological Seminary, Cincinnati, Ohio, but the library came into the possession of Granville College. Fairmount did not succeed and soon passed out of notice.

A more successful attempt to provide for theological instruction in the West originated in a meeting held in the First Baptist Church, Chicago, in 1860. The object of the meeting was to discuss the need and possibility of a theo-

logical institution for the Northwest. Another meeting was called in 1861, but the movement did not take final shape until 1863, when the Baptist Theological Union for the Northwest was formed. The existence of the Civil War prevented rapid development of plans.

In May, 1867, the Baptist National Anniversaries were held in Chicago, and the occasion afforded an opportunity to emphasize the need of the seminary. G. W. Northrup, D. D., then in the chair of church history in the Rochester Theological Seminary, was elected president, a full faculty was chosen, and instruction began in October, 1867. The institution has had constant and increasing success. A Scandinavian department was added, a library building was erected, and the endowment was increased.

In 1892, when the new University of Chicago was fully outlined, part of the plan included the removal of the Baptist Union Theological Seminary to the university grounds and making it the divinity school of the university. It has prospered in its new relation and prospers still, with Eri B. Hulbert, D. D., as dean.

Upon the whole, Baptist education is progressing in the West, and the future promises much more rapid development than has characterized the past.

W. T. Stott.

PART IV

IN THE DOMINION OF CANADA

In 1801 the numbers and possessions of the Baptists of British North America were not sufficient to warrant an educational undertaking. Nor did their convictions lead in that direction. Education in general they did not value, and the importance of an educated ministry they had not yet learned. One hundred years later the Baptists of Canada were distinguished for their zeal and success in the promotion of higher education. Educational institutions of a permanent character were opened to students in the Maritime Provinces in 1829, in Ontario in 1860, and in Manitoba in 1899.

THE MARITIME PROVINCES.

During the first quarter of the century the Baptists of the Maritime Provinces were hostile to the education of ministers.

Their acquaintance with certain ministers of other denominations led them to associate arrogance and worldliness with college-bred preachers, while the pastors to whom they listened with reverence and delight were uneducated. Early in the second quarter of the century a movement began which destroyed this prejudice, and lifted the Baptists from obscurity to conspicuous prominence.

On June 23, 1828, a meeting was held in Wolfville, Nova Scotia, at which was formed the Nova Scotia Baptist Education Society. The purpose of this society was two-fold, to establish a "suitable seminary of learning" and to give financial aid to students for the ministry. The word "suitable" was doubly significant: it looked toward literary efficiency and a non-exclusive educational policy. Pictou Academy, founded by Presbyterians in 1816, was at this time inefficient, and Kings College, Windsor, established in 1788 and liberally aided by the imperial and provincial governments, was open only to those who would subscribe to the Thirty-nine Articles of the Church of England. Concerning the Horton Collegiate Academy, the school which was established in pursuance of the resolution adopted by the meeting in Wolfville in 1828, the following record, covering the years in which it was the only Baptist school in British North America, has been made: "During this period (1829–1839) Horton Academy educated a large number of young men of all creeds and representing all parts of the province, and grew to be recognized as a classical school of a high grade."

Asahel Chipman, of Amherst College, Massachusetts, was the first principal of Horton Academy, serving one year. He was succeeded in 1830 by Rev. John Pryor, who held the principalship until the founding of Acadia College, nine years later. Mr. Pryor was a graduate of Kings College, and was one of a group of Anglicans who two or three years before had become Baptists. J. W. Johnston, afterward attorney-general of Nova Scotia and a stalwart helper of the educational work, and E. A. Crawley, the first educational leader and the founder of Acadia College, were other members of this group.

Ten years after the opening of Horton Academy the first lectures were given in connection with Acadia College. There were two professors and twenty matriculated students. The professors were Rev. John Pryor, M. A., who since 1830 had been principal of the academy, and Rev. E. A. Crawley, M. A. Two influences led to the enlargement of the work in

Wolfville, the desire of the students of the academy for higher education and the determination of the Baptists to secure by means of an independent school the rights and privileges which were denied them at the provincial college at Halifax. In September, 1838, Mr. Crawley's application for a professorship at Dalhousie College was rejected because he was a Baptist, the governing Board having determined that none save members of the Church of Scotland should be appointed to professorships in the provincial college! In November the Baptists met in Wolfville and resolved to establish a college forthwith, and in January, 1839, the college was opened.

The early years of Acadia College were marked by struggle and discouragement. Deficits multiplied. The first application for a charter failed, and though a charter was granted in 1840, it was not until 1851 that the charter was made perpetual. There were no college buildings for some years. In 1842 Professors Crawley and Chipman began a canvass for contributions for a building. Money was accepted if offered, but they asked for materials. The people, though poor, gave liberally, and the building was begun in 1843, but was not finished until 1854; it was burned in 1877. Participation in this enterprise of "building a college without money" appealed to the imagination of the people of all classes, and from the hour of the laying of the foundations of the "old college building" their hearts were knit to the school.

In 1850 Acadia College was on the brink of disaster. Great difficulties had been encountered, the most dangerous of these being dissension. In 1831 the Baptists sought, and received, from the province for their educational work a grant of £500. This was followed by an annual grant of £300. The acceptance of State aid led to controversies which at length became bitter. State aid ceased in 1850, but was renewed in 1865 and continued until about 1880.

John Mockett Cramp, D. D., who had been relieved of the principalship of the Canada Baptist College by the collapse of the latter in 1849, was in this year called to the presidency of Acadia College. His acceptance of the call indicated that he was heroic. This was abundantly manifested during the nineteen years of his presidency. Wise in administration, tactful in his relation to the churches, an able teacher, of wide experience and varied learning, and withal generous in gifts of his own means, he won the title of the "second founder" of the college.

Doctor Cramp was succeeded in 1869 by Artemas Wyman

Sawyer, D. D., an American by birth, who had served as a member of the teaching staff some years before. Doctor Sawyer proved himself to be a teacher of remarkable ability, a wise administrator, and a far-sighted leader. In the twenty-seven years of his presidency the faculty increased from four to ten, and the students from forty to three times that number, while the endowment more than doubled. He was succeeded in 1896 by Thomas Trotter, D. D., who undertook at once, successfully, to raise $75,000 to pay accumulated deficits, to increase the buildings, and to add to the endowment.

At different times attempts were made to give theological instruction. The chief of these dated from 1874 and covered nine years, during which period D. M. Welton, D. D., was professor in that department. In 1883 Doctor Welton became a professor in the Toronto Baptist College and theological teaching was discontinued at Wolfville. A few years before the close of the century $100,000 was left to Acadia by Godfrey Payzant for the revival of theological teaching.

Besides Horton Academy and Acadia College the Baptists have at Wolfville Acadia Ladies' Seminary, a school of excellent reputation.

Although Wolfville was the center of the Baptist educational work of the Maritime Provinces, there were two attempts in New Brunswick which deserve notice. Because New Brunswick had no public school system, and on account of the Anglican narrowness of the University of New Brunswick, the Baptists of Fredericton felt that there was an opening for a school under their direction. Charles Spurden, D. D., was the first principal. In 1873 conditions had changed, and the principal at that time, Calvin Goodspeed, D. D., thought it not wise to continue the school longer. In 1881 or 1882, under the leadership of J. E. Hopper, D. D., a seminary was opened in St. John. This was moved to St. Martin's in 1888, where a costly building had been erected. It was called the Union Baptist Seminary, the Free Will Baptists having joined with the Regular Baptists in the enterprise in 1884. From the first there were great difficulties. Many New Brunswick Baptists thought the undertaking premature. Heavy debts were incurred and principals were changed frequently. The end came in 1896.

ONTARIO AND QUEBEC.

The Baptists of the upper provinces were ten years behind their brethren by the sea in starting educational work, and thirty-two years behind them in establishing a school on a

permanent foundation. The earlier date, 1838, marks the opening of the Canada Baptist College in Montreal, which came to an end in 1849, and the later date, 1860, the opening of the Canadian Literary Institute in Woodstock, Ontario.

The Canada Baptist College owed its birth chiefly to Rev. John Gilmour, a Scottish Baptist, who on coming to Canada, discovered that a school was greatly needed. He secured financial support in Great Britain. The school was well taught, but spent its twelve years of life in a storm, owing to the hostility of the Baptists of the West to the English Baptist ideas that were dominant in the school. This college did a noble service in educating certain pioneer preachers and in emphasizing the need of Baptist educational work.

While the Canada Baptist College was still alive, though near dissolution, the Baptists of Canada West, now Ontario, were planning to establish a school. The Montreal College was intended for theological students only, and the Baptists of the West, in their several early attempts, made plans of a similar character. After the failure of several attempts to found a theological school, Rev. Robert Alexander Fyfe, a native of Quebec Province, who had been educated partly in Canada and partly in the United States, came forward with a proposal to establish a school in which young men and women, whatever the vocation to which they looked forward, could be taught under Christian influences. This idea won its way. Woodstock was chosen as the site of the new school. A building was erected by means of the offerings of the people. Dr. Fyfe was persuaded to accept the principalship, and in July, 1860, the Canadian Literary Institute was opened with forty pupils. In January, 1861, the building was destroyed by fire, but undaunted by this calamity, Doctor Fyfe organized his forces for an advance. Sympathy and subscriptions were given freely. Among those who helped generously was William McMaster, of Toronto, who subscribed $4,000 to the fund for rebuilding. From this date William McMaster, later a senator of Canada, had a new interest in the educational work of the denomination, an interest which led him to establish the Toronto Baptist College in 1881 and in 1887 to bequeath for the founding of McMaster University nearly $1,000,000.

The early history of the Canadian Literary Institute is one of great struggle and large influence. For eighteen years, or until the time of his death, Doctor Fyfe lived out his great life in this school. On the literary side the institute was of academy grade, at one time attempting to carry students as

far as the end of the second year of an arts course. Theological teaching was given to students for the Baptist ministry.

In 1881 the theological department was removed to Toronto, Senator McMaster having erected there McMaster Hall and announced his willingness to contribute the greater part of the salary fund. The Toronto Baptist College was opened in October, 1881, with John Harvard Castle, D. D., as principal and twenty students in attendance.

A charter for an institution having full university powers was secured from the provincial government in 1887. On the nineteenth of the September following Senator McMaster died, leaving about $900,000 for an endowment. Not many months later his widow offered to the governors of McMaster University her Toronto residence for a ladies' school. This offer was accepted, co-education was discontinued at Woodstock, and Moulton Ladies' College was opened in 1888. The Arts College was opened in 1890. There were sixteen students in arts and twenty-five in theology in 1890–1891. In 1899–1900 there were 145 in arts and forty-eight in theology. The chancellors of the university have been Malcolm MacVicar, PH. D., LL. D., 1887–1890; Theodore Harding Rand, M. A., D. C. L., 1892–1895, and Oates C. S. Wallace, D. D., LL. D., since 1895. In the interval between the retirement of Chancellor MacVicar and the appointment of Chancellor Rand, the faculties of arts and theology were organized under the chairmanship of Doctor Rand and Dr. Calvin Goodspeed respectively. On the appointment of Doctor Rand as chancellor the two faculties were united and the chancellor was made principal *ex officio*. At the close of the century the faculties of the several departments of McMaster University numbered as follows: The university proper; the chancellor and seventeen others; Woodstock College, Principal A. L. McCrimmon, M. A., and six others; and Moulton College (not including the departments of music and art), Principal Adelaide L. Dicklow, M. PH., and six others. At Woodstock there were buildings sufficient to accommodate about 200 in residence, all the buildings being of brick. Moulton College will accommodate about sixty girls in residence. McMaster Hall, a fine stone building, besides chapel, classrooms, and laboratories, has dormitory accommodation for seventy-five students.

In the closing year of the century subscriptions were secured for the purchase of land for an athletic field for the university and the erection of a building for chapel and library. The corner-stone of the new building was laid De-

cember 20, 1900. The cost of the land and buildings will be about $40,000.

Within the bounds of the Convention of Ontario and Quebec another educational work has been conducted with large success, but since it belongs in strictness to a missionary rather than an educational undertaking, it does not call for extended notice in this sketch. In 1836 Madame Feller began to teach a few French Canadians at Grande Ligne. This school now has 125 pupils, ten teachers, an endowment of $30,000, and school property valued at $35,000. An enlargement of the building will be made early in the present century at a cost of about $35,000. The present able principal is Rev. G. N. Massé, M. A.

MANITOBA AND THE WEST.

A college was opened in Brandon, Manitoba, in the autumn of 1899, with Archibald P. McDiarmid, D. D., as principal, and in July, 1900, the corner-stone of a fine college building was laid. The beginning of this work was made possible by the generous help of Baptists in other parts of Canada, especially Ontario. Mr. S. J. McKee had conducted a private academy some years in Brandon. The good will of this passed over to the Baptists, Mr. McKee, himself a Baptist, being retained as one of the teachers. The college is modeled after the Canadian Literary Institute. This college has begun work with every promise of permanency.

This is the second educational attempt made in Manitoba. In 1880 John Crawford, D. D., opened Prairie College, at Rapid City. The school for five years had an average attendance of twenty pupils. On the spiritual side blessings were large. In 1885 Doctor Crawford, who had impoverished himself for the sake of the school, was compelled to abandon the enterprise, financial support from brethren in the East not being sufficiently large to make it possible to continue.

Three or four years before the close of the century the Baptists of British Columbia began to plan for the founding of a university in that province. A. J. Pineo, M. A., is at the head of this educational movement.

SUMMARY.

At the beginning of the century the Baptists (church-members) numbered about 600 and had no schools. At the close of the century they numbered about 100,000 and had the following schools:

Acadia University, including Horton Collegiate Academy

and Acadia Ladies' Seminary, with an attendance of 320; Feller Institute, with an attendance of 125; McMaster University, including Woodstock College and Moulton Ladies' College, with an attendance of 550, and Brandon College, with an attendance of 110. All of these schools are distinctively Christian in name and in fact.

O. C. S. WALLACE.

XXIV

BAPTIST CONTRIBUTIONS TO LITERATURE DURING THE NINETEENTH CENTURY[1]

ACCEPTING Dr. William R. Williams' interpretation of literature as "that which comprises all the intellectual products of a nation, from the encyclopedia to the newspaper, the epic poem and Sunday-school hymn, the sermon and epigram, the essay and sonnet, the oration and street ballad," we may consider the more recent literary achievements of the Baptists under two heads: Religious and Secular. Each of these divisions demands special attention and separate investigation.

I. RELIGIOUS.

In the realm of Bible translation and exegesis Baptists have been notably conspicuous and successful. It is a significant fact that years before the publication of Luther's Bible two Anabaptists, Denck and Haetzer, in 1526, did some noble work in this direction. Prior to 1834, Dr. William Carey, of whom the distinguished Wilberforce, in the British House of Commons, said, "His proficiency in Sanscrit is acknowledged to be greater than that of Sir William Jones or any other European," translated the Bible into more than a score of dialects and languages. The work of Doctor Judson's Bible translation for the Burmese, of Doctor Marshman's for the Chinese, of Dr. Nathan Brown's for the Japanese, of Doctor Mason's for the Karens, of Cushing's translation of the Bible into the Shan language, and of Dr. H. F. Buckner's self-denying toil in translating the Gospel of John into the language of the Creek Indians, are each a grand monument of consecrated industry and ability which the Christian world may well acknowledge, and for which every Baptist heart should be devoutly grateful to God. Besides this, we have Bowen's "Vocabulary and Grammar of the Yoruban Language," proof of the excellence of which is found in the fact that it is a publication of the Smithsonian Institution.

[1] The basis of this chapter is my paper on "Baptists and Literature," found in a volume entitled, "Gladstone and other Addresses," and published in 1898.

In addition we have John Gill's "Commentary"; Robert and James A. Haldane's "Expositions," respectively of Romans and Galatians; Ripley's "Notes on the Gospels, Acts, Romans, and Hebrews"; Spurgeon's "Treasury of David"; Mitchell's "Revised Davies' Hebrew Lexicon"; William Jones' "Dictionary of Sacred Writings"; Green's "Handbook to the Grammar of the New Testament"; Hutchinson's "Syriac Grammar and Chrestomathy"; Clifford's "Old Testament Characters"; Pattison's "Ephesians" and Hinton's "Daniel"; Keach's "Parables" and Clark's "Commentaries"; Sherwood's "New Testament, Explanatory and Practical"; Johnson's "Quotations of the New Testament from the Old"; Kendrick's "Olshausen's Commentary on the New Testament"; Stevens' and Burton's "Exegetical Studies"; Whitney's "Revisers of the Greek Text"; Conant's "Gesenius' Hebrew Grammar" and "New Translation of the Book of Job"; King's "Our Gospels" and Henderson's "Development of Doctrine"; Hackett's "Original Text of Acts," "Chaldee Grammar," and edition of Smith's Dictionary; the "American Commentary," by Baptist scholars like Hovey, Hackett, Broadus, and Clarke; Malcom's "Bible Dictionary," with its immense circulation of nearly 200,000 copies; and lastly, of the valuable service rendered from time to time by our scholars in the revision of the word of God. Surely Baptists have accomplished, in the matter of expounding and translating the Bible and giving it in intelligent form to the nations, a work unique and magnificent.

In sermonic literature Baptists have not been so prominent as in the exposition and translation of the Scriptures; still the place they hold here is quite creditable. The one name, Charles Haddon Spurgeon, confers upon our denomination a grand distinction. It may be with a feeling of commendable pride that a single body of the great Christian fraternity is able to class among the defenders of its principles Milton, the poet, Bunyan, the allegorist, and Spurgeon, the preacher —three names than which no other names in English annals hold higher position in their respective spheres. So popular have been Mr. Spurgeon's sermons that many of them have been translated into German, Welsh, Swedish, French, Danish, Italian, and other European tongues.

But Spurgeon stands not alone in the history of the Baptist pulpit, a great preacher of righteousness. Before him and along by his side there have been, and to-day are, men of our pulpit pre-eminent for piety, intellectual power, and oratorical talent of the highest order—men whose spoken and

published thought has done no little in influencing and molding the thought and literature of our day.

Noble successors of such men as Christmas Evans, the brightest ornament of the Welsh pulpit; and Robert Hall, who as Dugald Stewart says, combined in his writings the beauty of Johnson, Addison, and Burke, without their imperfections; and the noted Stillman, whose sermons on the Stamp Act (1776) and before Congress and on the French Revolution (1794) made him so conspicuous a personage, are men like Brantly and Parkinson, Richard Fuller and Leland, Elton and Staughton, Wayland and Stow, Manly and Furman of more recent days, with McLaren and Clifford, Robinson and Armitage, Winkler and Burrows, Henson and Boardman, Lorimer and MacArthur, and others of our own time.

And in this connection should be mentioned Armitage's "Preaching: Its Inner and Ideal Life"; Pattison's "The Making of the Sermon"; Robinson's "Lectures on Preaching"; and Broadus' "Preparation and Delivery of Sermons."

Among theological and religious works by Baptists, following such a work as Gill's "Body of Divinity," etc., we may mention with pride Marshman's "Deity and Atonement of Christ"; Brown's "Encyclopædia of Religious Knowledge"; Andrew Fuller's extensive works; Dagg's "Moral Science" and "Manual of Theology"; Pendleton's "Christian Doctrine"; Brine's "Vindication of Natural Religion"; Parkinson's "Ministry of the Word"; Howell's "Way of Salvation"; Boyce's "Systematic Theology"; William's "Lord's Prayer and Religious Progress"; Strong's "Philosophy of Religion" and "Christ in Creation and Ethical Monism"; Magoon's "Republican Christianity"; Winkler's "Spirit of Missions"; Hovey's "Systematic Theology and Christian Ethics"; Smith's "Canon of Scripture and Its Inspiration"; Northrup's "Sovereignty of God"; Angus' "Handbook of the Bible"; Lorimer's "Argument for Christianity and "Christianity in the Nineteenth Century"; Boardman's "Creative Week" and "Mountain Instruction"; Johnson's "Outlines of Systematic Theology"; Stevens' "Harmony of the Gospels"; Keach's "Gospel Mysteries Unveiled"; the six volumes of Archibald McLean's works; Merrill's "Parchments of the Faith"; Robinson's "Ethics and Theology"; Wayland's "Essays on Questions Educational, Philosophical, and Religious"; Robins' "The Christian Idea of Education"; Spurgeon's "Devotional Writings"; Pattison's "History of the English Bible"; Belcher's "Religious Denominations"; and Turnbull's "Christ in History."

It may be well just here to specify a few of the more polemical treatises that have come from the pens of Baptists, for much of their literature has, of necessity, been of a dogmatic and denominational character: "Philosophy of Atheism," by B. Woodwin; "Anti-Pedobaptism," by John Tombes; Jeter's "Campbellism Examined"; "Baptism in its Mode and Subjects," by Alexander Carson; Williams' "Apostolic Church Polity"; Cathcart's "Baptism of the Ages"; Cote's "Baptism and Baptisteries"; "The Position of Baptism in the Christian System," by H. H. Tucker; Broadus' "Church Discipline"; Reynolds' "Church Order"; Wayland's "Principles and Practices of Baptist Churches"; Curtis' "Communion"; Hague's "Eight Views of Baptism"; Gotch's "Baptism"; Hosken's "Infant Baptism"; Jones' "Spirit, Policy, and Influence of Baptists"; Howell's "Evils of Infant Baptism"; Anderson's "Vindication of Baptism"; Jones' "Plea for Baptist Principles"; Bates' "Defense of Baptism"; Conant's "Meaning and Use of Baptizein Philologically and Historically Considered," which is without question the most scholarly and convincing production on the subject extant; and Newman's "Anti-Pedobaptism," named last, but far from least.

But it has not been alone in defense of our distinctive views that Baptists have used their pens with vigor and learning, but also in behalf of the great fundamental principles on which the whole fabric of evangelical Christianity stands. With simple mention we point to Holcombe's "Anti-Mission Principles Exposed"; Cathcart's "Papal System"; Curry's "Establishment and Disestablishment"; Andrews' "Moral Tendency of Universalism"; Parker's "Harmony of the Ages"; Waffle's "Sabbath"; Faunce's "Prayer" and "Inspiration as a Trend"; and Dowling's "History of Romanism." From the above it will be observed that the literature of Baptists has been predominantly a religious literature. Our most eminent scholars have been among our most consecrated men.

And from the peculiarities of our faith it need hardly be said that our religious literature is eminently biblical. The Scriptures are not only our rule of faith, but the only allowed source of authoritative teaching. We rejoice that it is in behalf of literature of this pure and exalted kind that Baptists have produced their most noted and far-reaching works. Only the light and ages of eternity can reveal the cheer and consolation borne to weary, burdened spirits through such Baptist works as Spurgeon's "Morning by Morning" and

"Evening by Evening"; Fuller's "Power of the Cross"; Fish's "Primitive Piety"; Carson's "Knowledge of Jesus"; Hoyt's "Gleams from Paul's Prisons"; Gordon's "Ministry of the Spirit"; MacArthur's "Attractive Christ"; and Montague's "Heaven," each with message so tender.

Of the many biographies or biographical sketches by Baptists which might here be enumerated, the following are the most important and best known: "Memoir of Adoniram Judson," by Francis Wayland; "Life of Luther Rice," by J. B. Taylor; "Life of Richard Fuller," by J. H. Cuthbert; "Life of Adoniram Judson," by Edward Judson; Fuller's "Memoir of Andrew Fuller"; "Life and Correspondence of John Foster," by J. E. Ryland; Belcher's "Baptist Martyrs"; "Eras and Characters of History," by W. R. Williams; lives of Carey, Marshman, and Ward, by J. C. Marshman; "Memoir of Christmas Evans," by D. W. Phillips; "Life of Martin Luther," by B. Sears; Hill's "Washington Irving and William Cullen Bryant"; "Life of John Bunyan," by Ira Chase; Wyeth's "Judsons" (Mrs. Ann H., Sarah B., and Emily C.), and his "Galaxy in the Burman Sky"; "Life of Mrs. Emily C. Judson," by A. C. Kendrick; Ivimey's "Life of Milton"; Pattison's "Making of William Carey"; Knowles' "Life of Roger Williams"; "Life and Times of James Manning," by Reuben A. Guild; "Life and Times of Backus," by A. Hovey; Kendrick's "Biography of Martin B. Anderson"; "Life of James P. Boyce," by John A. Broadus; "Life of J. B. Jeter," by William E. Hatcher; "Life of George Dana Boardman," by Alonzo King; Gregory's "Life of Robert Hall"; and "Life and Letters of John A. Broadus," by A. T. Robertson. These biographies, though largely denominational, are full of information and of thrilling interest to the whole Christian world, furnishing as they do telling accounts of the life and deeds of noble servants of God, some of whom gave up home and comfort and even life itself for the glory of our common Lord and Saviour Jesus Christ.

The contribution of Baptists to history and historical research has neither been so extensive nor so satisfactory as we might desire. We need the talent of some strong intellect to be devoted for years to thorough research in the libraries of our land and of the old countries, determining what Baptists have been and done, and thus become prepared to furnish the world with a scholarly, unbiased standard work on Baptist history. This I believe to be a great desideratum of the Baptist denomination at this period of its life.

But Baptist pens have not been idle in this work of contributing to history. All along the track of our progress are noble monuments of historical investigation: Robinson's "Historical Researches"; Vedder's "Dawn of Christianity" and "Short History of the Baptists"; Chowles' edition of Neal's "History of the Puritans" and Foster's "Statesmen of the Commonwealth"; Newman's "History of the Baptist Churches in the United States"; Banvard's "Plymouth and the Pilgrims"; Burrage's "Anabaptists of Switzerland"; Hinton's "History of the United States"; Mrs. Conant's "New England Theocracy"; Smith's "Modern Church History"; Ross' "Civil and Religious History of Rhode Island"; Anderson's "Annals of the English Bible"; Tupper's "Decade of Foreign Missions"; Moss' "Annals of the Christian Commission"; and Newman's "Manual of Church History," the second volume of which is now in press; not to speak specifically of the works of Keach and Orchard, of Backus and Semple, of Cutting and Crosby, of Cathcart and Curtis. In these valuable labors of love there is furnished to the world a wealth of material which thus far has been too little recognized. Nor can we forget that it was Robert Haldane, a Baptist, who was instrumental in the awakening and conversion of D'Aubigné, and who therefore was indirectly connected with the production of the noblest history of the sixteenth century Reformation.

Did time permit we should like to dwell at length and separately upon the poems, religious and other, of such Baptist authors as Fawcett, Steele, Beddome, Wallen, Medley, Fellows, Turner, Swain, Stennett, Rippon, Mote, Turney, Washburn, Knowles, Furman, S. F. Smith, Thurber, Brown, Phelps, Curtis, Gilmore, Lowry, Richards, Dyer, Doane, Robinson, Wilkinson, and others, poets who have given the world no fewer than a thousand productions in verse, some of them of great poetical value, all of them breathing the lofty spirit of Christian consecration and faith.

It is no small source of gratification to us that some of the most popular and soul-stirring of church hymns are the composition of Baptists. As illustrative of this, recall these:

"Come, Holy Spirit, come," by Benjamin Beddome; "Jesus, thou art the sinner's friend," by Richard Burnham; "Oh, could I find from day to day," by Benjamin Cleavland; "Safe in the arms of Jesus," by W. H. Doane; "Ye Christian Heroes, go proclaim," by B. H. Draper; "Blest be the tie that binds," by John Fawcett; "He leadeth me, oh, blessed thought," by J. H. Gilmore; "Come, humble

sinner, in whose breast," by Edmund Jones; "How firm a foundation," by George Keith; "My hope is built on nothing less," by Edward Mote; "Come, thou Fount of every blessing," by Robert Robinson; "My country, 'tis of thee," by S. F. Smith; "The Saviour, oh, what endless charms," by Anne Steele.

Besides all these, Ballondi, of Venice, a Baptist evangelist, has given to the world a collection of sacred songs which has already a wide circulation and promises to receive recognition as a work of great merit.

It is a noteworthy fact that to Baptists the world is indebted for the most popular national hymn of our language, "My country, 'tis of thee"; for the two most popular hymns perhaps of the church, if we except "Jesus, lover of my soul," and "Rock of Ages," viz, "Come, thou Fount of every blessing" and "Blest be the tie that binds." The influence of these hymns will never be known in this world. They have charmed more griefs to rest than all the philosophy of earth. In eternity alone we shall witness the extent of their beneficent power.

II. SECULAR.

Among the names of American essayists that of William Matthews author of "Orators and Oratory," "Use and Abuse of Words," and of several other interesting books, ranks most creditably. Dr. William R. Williams, of New York, was one of the most chaste and charming writers of our age. It is to be regretted that he gave to the public no more works of the order of his "Miscellanies," "Conservative Principle in our Literature," and "Eras and Character of History." No mean rank may be assigned to Angus' "Handbook of English Literature"; Gregory's "Handbook of History"; Ash's "Grammar and Dictionary of the English Language"; Shute's "Manual of the Anglo-Saxon"; Lechman's "Logic"; Gilmore's "Art of Expression"; Kendrick's "Our Poetical Favorites"; Hill's "Elements of Rhetoric and Genetic Philosophy"; Morey's "Roman Law"; and "Hinton's "History of the United States." One is surprised, also, at both the literary industry and literary finish of Rufus W. Griswold, who "gave to the world from time to time, without his name, partly or entirely written by himself, six or eight works on history and biography, a novel, seven discourses on historical and philosophical subjects, and contributions to magazines and newspapers sufficient to fill a dozen octavo volumes." His "Curiosities of American

Literature" and "The Poets and Poetry of America," are of a high literary order. Besides these there are some rather widely read works of fiction by Baptist authors: Banvard's "Priscilla"; Dayton's "Theodosia Ernest"; Ford's "Grace Truman"; Chaplin's "Convent and Manse"; Eddy's "Saxenhurst"; and the attractive works of Mrs. E. C. Judson, as "Fanny Forrester," some of whose writings have had a gratifying circulation.

As in literary, so also in linguistic studies and writings not bearing on the Scriptures, Baptists have reached and maintained no ordinary position. Carey's Mahratta, Sanskrit, Punjabi, and Tellinga grammars, together with his four foreign dictionaries; Judson's "Burmese Dictionary"; Wade's "Karen Dictionary"; Buckner's "Grammar of the Creek Indians"; Gill's "Hebrew Language"—these are all works the worth and influence of which are universally recognized, "the precious life-blood of master spirits embalmed and treasured up to a life beyond life." In addition to these we have Hackett's translation of Winer's "Chaldee Grammar" and "Plutarch on the Delay of Deity"; Sears' "Ciceronian"; Kendrick's "Study of the Greek Language" and his edition of the "Anabasis"; Richardson's "Orthoepy"; Staughton's "Virgil" and "Greek Grammar"; Boise's seven volumes of Greek text-books; Harkness' eight volumes of Latin and Greek text-books; Harper's "Linguistic Studies"; Lincoln's edition of Livy and Horace; Knapp's "Spanish Grammar and Chrestomathy"; Robinson's translation of Neander's "Planting and Training"; Champlin's edition of Demosthenes and Æschines, each evincing a high order of scholarship. "It may be said with justice that leading Baptist scholars have been second to none in thoroughness and breadth of learning, and that the standard by which attainment in all departments of knowledge is tested has been set and kept at a high point."

How far this judgment quoted is just in the direction of scientific productions may be seen in part in the splendid contributions of Daniel H. Barnes, some of which were made use of by Humboldt; Loomis' writings on anatomy, physiology, geology, and philosophy; MacGowan's "Chinese Horology"; Coles' "Treatise on Physiology"; Comstock's "Notes on Arakan," a contribution to the "Journal of the American Oriental Society"; Clarke's "Differential and Integral Calculus"; Davis' "Deductive Logic"; Sanford's series of arithmetics; Olney's series of mathematical text-books; the ornithological collections of J. H. Linsley; the

works of Dr. A. A. Gould on natural history; Willet's "Wonders of Insect Life"; and the contributions of Rufus Griswold to American bibliography.

It is worthy of note that during the last two years Baptists have appeared quite prominent in the sphere of literature. Unquestionably one of the fine books of the last decade is "The Great Poets and Their Theology," by President A. H. Strong, of Rochester Theological Seminary. "Justice to the Jew," by Dr. Madison C. Peters, has had a deservedly wide sale. Lillian Bell's "A Little Sister to the Wilderness" is full of fine description and keen characterization. "The Lady of the Flag Flowers," by Miss Florence Wilkinson, and "A Wind Flower," by Mrs. Caroline A. Mason, are charming stories, as is also Tomlinson's "Prisoner in Buff," while "To Have and to Hold," by Miss Mary Johnson, may be said to rank with the very best works of its kind.

In view of such an array of learned and widely circulated works, who will not admit that Baptist literature has rendered noble service to the best interests of man, "to the defense, the exposition, and the propagation of Christianity; to the advancement of science, of education, of culture in its most liberal extent; to the arts that support and adorn life, and to the advocacy of enlightened charities. It includes books without which the scholar would find his resources impaired, and such also as address the common mind and have moved men in masses. The amount of activity and the worth of achievement are alike fairly equal to the measure of a reasonable expectation." That in the literature of the English tongue God has given to our fathers and brethren so exalted and noble a place should call forth from the whole Baptist brotherhood thanksgiving profound and constant. In humility and joyousness of soul we record our gratitude at this hour for this one token of divine favor, both in this and in preceding centuries, gratitude for men like Judson and Carey and Marshman, Brown and Mason and Buckner, with all their consecrated and successful labor in Bible translation; for the biblical lore of Gill and Ripley, Clarke and Haldane, Weston and Broadus; for the linguistic attainments of Hackett and Conant, Green, Lincoln, and Kendrick; for the clear and massive theological teaching of Fuller and Hovey, Johnson and Strong; for the preaching power of Spurgeon and Evans, Robinson and McLaren, Hall and Fuller; for the scholarly productions of Foster and Matthews and Williams, and the learned disquisitions of Wayland and Dagg; for the historical researches of Keach and Orchard

and Benedict and Robinson ; for the poetical genius of Milton and Fawcett and S. F. Smith ; for the scientific treatises of Loomis and Olney, Barnes and Clarke ; for the strong defense of Baptist principles and practices from the pens of such men as Carson and Gill and Mell and Cathcart ; and along with this, the exposure of ecclesiastical and theological error by such lovers of truth as Godwin and Dowling, Holcombe and Andrews ; and last, for the sweet, elevating, and ennobling writings of Bunyan and Spurgeon, and the innumerable host of others who, though of our communion, have sent out their works among all the nations to the glory of God, the comfort of the saints, and the uplift of the race.

KERR BOYCE TUPPER.

XXV

THE BAPTIST PULPIT OF THE NINETEENTH CENTURY

PART I

BRITISH

In a paper as brief as this must be, only the most conspicuous names of the British Baptist pulpit can be mentioned. For the sake of convenience chiefly, the leading ones may be arranged into three groups: the Initial Group, the Mid-Century Group, and the Group of the Closing Decades.

I. THE INITIAL GROUP.

To the Initial Group, Wales and Scotland as well as England contribute names which demand a place.

At the opening of the century Wales was aflame with the testimony and fame of Christmas Evans. Born in 1766, of poor parents, unable to read at fifteen, he was converted at eighteen, and forthwith was quickened in mind as well as in heart. Through his study of the New Testament, he became a Baptist, and united with the Baptist church at Aberduar. Before long he evinced remarkable preaching powers. His overmastering gift of a flaming imagination, coupled with intense evangelical fervor, made his preaching, in its effect upon the warm-natured Welsh, as fire to tow. "The one-eyed man of Anglesey," they said, "is a prophet sent from God." His famous sermon on the demoniac of Gadara, preached at a meeting of the Association, held the people spell-bound for three hours. The effect reported would be incredible but for the ample testimony which is on record. Most of his pastoral work was done on the island of Anglesey, where under his ministry the preaching stations increased from eight to scores, and where the ministers increased from one to twenty-eight. He preached at Associational gatherings 163 times, and made forty evangelistic tours through South Wales. He took a foremost place in the Welsh min-

istry, gave an immense impetus to the evangelic revival of the times, and could rejoice in thousands who owned themselves his children in the Lord. He fell asleep in 1838.

The Scotsmen whose names demand record are the Haldane brothers. No more inspiring biography exists in Baptist literature than that of Robert and James Alexander Haldane, written by Alexander Haldane, the son of the former. Sons of parents of rank and fortune, belonging to the Established Church of Scotland, Robert was born in 1764, James in 1768. Both studied at Edinburgh University, both entered the navy, saw actual service, and established reputations for superior intelligence and indomitable courage. Both abandoned the sea in their twenties, and in 1795, by gradual processes of thought and reflection, both were brought to a knowledge of Christ, and to the acceptance of deeply evangelical views of Christian truth. In the face of moderatism which had blighted the religious life of Scotland, these influential and gifted young men consecrated their wealth, their talents, their lives to the cause of evangelical truth.

Robert, though never becoming an ordained minister, preached much, and became noted as a writer and Christian philanthropist, giving $350,000 for charitable and evangelistic purposes within fifteen years, and during his life educating 300 ministers of the gospel at an expense of $100,000. His visit to Geneva in 1816 was one of the notable incidents of his useful life. It was there he lectured to the students on the Epistle to the Romans, having among his delighted listeners D'Aubigné, Malan, Gaussen, and others, and deeply influencing religious thought and life at that important center.

James was ordained as pastor of an independent congregation in Edinburgh, which had its home in a large Tabernacle built at the expense of Robert. There he ministered for nearly fifty years with great success. From first to last, however, he mixed with the work of a pastor that of an itinerant preacher, traveling throughout Scotland and the Orkney Islands preaching to multitudes. His biographer says: "It would be difficult to name any town or important village in Scotland where, at one period or another, James Haldane did not, with all the energy of heavenly truth, give utterance to a full, free, and impressive invitation to 'Behold the Lamb of God who taketh away the sin of the world.'" While Robert was mild of manner as a preacher, James was aggressive; both were men of great intellectual force, mighty in the Scriptures, and given to preaching sermons which made the great doctrinal verities the fulcrum of their every appeal.

It was in 1808, thirteen years after their conversion, that the brothers espoused Baptist views and were immersed. Thereafter, their great influence was exerted in favor of what they deemed to be the truth. At the beginning of the century Baptists were a feeble folk indeed in Scotland. Their remarkable growth in that country is directly and chiefly due to the personal efforts and munificent gifts of Robert and James Haldane, the former of whom died in 1842, the latter in 1851.

It is when we pass to England, however, that the greatest names of the initial group appear. Andrew Fuller and Robert Hall were at the zenith of their influence as the century opened.

Fuller was born in 1754. Five years after his conversion, and without any academic training, he was, at the age of twenty-one, ordained pastor of the little Baptist church at Soham, in Cambridgeshire. The times were controversial, pastoral duties were light, and the young pastor gave himself to study. In a seven years' pastorate, he made considerable progress in Greek and Hebrew, digested a whole library of theology, and became established in those truths with which his name is associated. In 1782 he removed to Kettering, Northamptonshire, where he spent the rest of his life. He was secretary of that first Baptist missionary society by which Carey was sent to India, and, as has been said, "while others nobly aided, Andrew Fuller was substantially the society till he reached the realms of glory." Long before his death, in 1815, his name, through his voluminous writings, had become a household word in England and America. As the "Franklin of Theology" he gave hyper-Calvinism its death-blow, and reconstructed theology for English and American Baptists. He was a man of deepest spirituality. His sermons, while lacking imagination and the adornments of oratory, are models of deep thought, presented with absolute lucidity and with the glow of a burning heart. His influence was immense. Princeton and Yale each conferred upon him the degree of D. D., and in each case the honor was declined. Readers of "Rab and His Friends" will remember the tribute of Dr. John Brown: "You must have often observed," he says, "the likeness of certain dogs to men. Now I never looked at Rab without thinking of the great Baptist preacher, Andrew Fuller. The same large, heavy, menacing, combative, sombre, honest countenance, the same deep, inevitable eye, the same look,—as of thunder asleep, but ready,—neither a dog nor a man to be trifled with."

Robert Hall was born ten years later than Fuller and sur-

vived him sixteen years. He was extraordinarily precocious, and, unlike his friend, enjoyed excellent advantages in his youth, being the son of a minister and a graduate of Bristol College and Aberdeen University, while yet only twenty-one years of age. He was less of a systematic theologian than Fuller, his peer in devotion to evangelical truth, a man of exalted character and great personal dignity, and an orator of overwhelming authority. It was in this last respect that he was unique in his own age and must rank with the foremost of any age. At Cambridge, men of the highest rank and intellect went to his chapel as a matter of course. John Foster, who took a higher place in literature than Hall himself, and of whom as a preacher Chalmers said when comparing him with Hall, he "fetches his thought from a deeper spring," declared him to be "unquestionably the greatest preacher in the world." Macaulay was his warm admirer, and in the "Caxtons" Bulwer Lytton devotes a chapter to the great preacher's praise. Bristol, Cambridge, Leicester, and Bristol again, enjoyed his pastoral ministrations. He did not read his sermons and seldom wrote them entire. Though beginning in a low voice he gave promise from the first that he would soon break away and expand and kindle with his theme. One who heard him said that when the liberty arrived the preaching became "like an impetuous mountain torrent in a still night." Large knowledge, vigorous philosophic grasp, great analytical power, an imperial imagination, marked energy and felicity of style, great depth of evangelical passion, and general sensibility born of lifelong suffering, were all elements in his almost unparalleled pulpit power.

II. THE MID-CENTURY GROUP.

Passing to the period in which the mid-century group flourished, clear marks of progress are noticeable. The earlier controversies with Socinianism had largely accomplished their work; Fullerism had liberated the energies of the churches from the iron bondage of hyper-Calvinism; the gospel was a message of redemption, it was to be pressed with urgency upon all men, and to be applied as the cure for all moral and social ills. The typical minister in the higher ranks was a product of these changes. He was, moreover, cultured and widely influential.

In the constellation of prominent names that shine out from these central decades of the century there is no star of the first magnitude answering to the lustrous name of Hall, or to certain names that will appear as the third group comes

into view. The time was marked rather by the large number of solid, noble men, of whom there were so many that, considering the scope and purpose of this chapter, it will be possible to do little more than enumerate the names of the more conspicuous of them.

Among the most honored may be mentioned: John Howard Hinton, the influential pastor of the Devonshire Square Church, London, whose preaching, according to Newman Hall, was "a combination of stern logic and tender emotion," and who was besides a voluminous theological writer of great native ability and superior culture; John Eustace Giles, author of the baptismal hymn, "Hast thou said, exalted Jesus," whose pulpit talents, during his ministry at Leeds in the prime of life, were of the highest order; Dr. William Brock, the biographer of Sir Henry Havelock, and the famous pastor for twenty years of Bloomsbury Chapel, London, which became under his ministry "a center of Christian evangelization and philanthropy, the like of which could not then be easily found in London"; the Hon. Baptist W. Noel, pastor of John Street Church, London, simple, graceful, persuasive, whose secession in the forties from the Established Church, in which he had been regarded as one of the most eminent preachers, was the ecclesiastical event of the times; Hugh Stowell Brown, for forty years the pastor of Myrtle Street Church, Liverpool, than whom it would have been difficult to find a man broader, truer, stronger, or more full of freshness and force; Dr. William Landels, pastor successively at Circus Chapel, Birmingham, Regent's Park, London, and Dublin Street, Edinburgh, of whose "powerful preaching" the British papers wrote in warmest praise at the time of the aged preacher's death; Charles Vince, the erratic, but brilliant preacher of Birmingham; J. P. Mursell, of Leicester, for many years the recognized leader of the denomination in the midland districts; not to speak of others scarcely less notable in England, or of an array of more than ordinary men who exercised their ministry in the pulpits of Wales.

III. THE GROUP OF THE CLOSING DECADES.

Coming now to the third group, fuller treatment must be accorded. It was hinted at an earlier stage, that names would present themselves in this group of the closing decade which shed a lustre upon the Baptist pulpit not less brilliant than that of the opening years. That the prediction was justified will not be questioned in the presence of the names of Charles Haddon Spurgeon and Alexander McLaren.

Spurgeon's earlier ministry was contemporaneous with the later work of the mid-century group, but since the century was more than half spent before his great career in London was begun, and it was in 1892 when his ministry was closed by death, he may be appropriately classed with the men of the closing years. The general facts of his boyhood and youth, of his settlement in London at the age of twenty, and of that wonderful ministry of thirty-eight years as pastor of the same church, are so familiar as to need no restatement here. The good-natured, burly presence has been familiar by his portraits throughout the length and breadth of Christendom, and of his sermons who has not read at least a specimen?

His fame, during his life, was worldwide, and while the pulpit lasts his place among the foremost prophets of the church will be secure. The analysis of his amazing power over men, a power which he displayed as a mere boy, and which he held to the last, discloses many important elements. He was an orator of the first rank, with a marvelous voice, clear as a silver bell and winning as a woman's, with an unfailing command of that lucid Saxon which somehow goes warm to the hearts of men, with a powerful imagination, a rare gift of humor, and a heart overflowing with compassion and yearning sympathy for humanity. He was a man of perfect sincerity, swayed by simple and holy motives, and commending himself to men everywhere as a genuine servant of God and lover of his kind. He was, moreover, a man of astonishing ability. He did not solve any theological problems; speculation was, in his judgment, a waste of time and a weariness to the flesh; but within his range of thought and activity he was a man of immense strength. Doctor Clifford said of him after his death: "For solid, enduring, harmonious strength, set to work, and kept at work for highest ends, he surpasses all other preachers of whom I can think." Dr. Robertson Nicoll said at the same time: "Many talk still of his 'crab-apple fertility,' and compare him compassionately with such men as Liddon. In truth there was no comparison; in point of sheer ability, Spurgeon was as far above Liddon as Liddon was above Farrar." But with all his eloquence, his sincerity, his ability, he would never have won the place he secured, nor have done the work he did, if it had not been, as Doctor Brown, of Bedford, said in his Yale Lectures, that he was "a preacher of Christ's gospel." No other minister of the New Covenant since the days of Paul ever preached the great catholic truths of the gospel and those

which spring from them with diviner understanding of their content, with a more exulting sense of their preciousness, or with more utter conviction that they are life to a sinful and dying world. With equal certainty it may be affirmed that never before in the history of the Christian church was any man privileged to address so many of his fellow-creatures on the things of God, or to see such obvious results from his ministry. Not only will his fame abide, but his influence also is bound to be gloriously perpetuated through the great church which was gathered under his ministry, through the converts in every land reached by his printed sermons, through the hundreds of ministers who were trained in his Pastor's College, through the many volumes which preserve his pulpit testimony, and through his great expository work on the Psalms, the "Treasury of David."

Of a very different type in many important respects, yet only less notable in his way, is Dr. Alexander McLaren, of Manchester. It is no light honor which God has put upon the British Baptists, to have given them within the same period two such men as these. McLaren began his public ministry eight years before Spurgeon burst upon the public view, and to-day in the closing months of the century, himself seventy-four years of age, he is still at work, ranking easily as the foremost preacher in Britain. Hailing from Scotland, where he was born in 1826, and where he was converted and baptized at the age of eleven, he removed with his parents to London in 1841. In 1842 he entered Stepney College, now Regent's Park, and in four years had completed the course there, and obtained the B. A. degree of the London University. His first settlement was at Southampton, where he labored from 1846–1858, steadily gaining in power, and creating the conviction more and more that a man of "light and leading" was in training. He left Southampton to assume the pastorate of Union Chapel, Manchester, from which center his influence has been radiating in steadily widening circles ever since.

To explain his power is a more difficult task than in the case of Spurgeon. To contrast him with that great preacher for a moment: he is not an orator in the popular acceptation of the term; unlike Spurgeon he received a severe academic training and exhibits severity in all his processes; he has also through his life exhibited more pronounced scholastic instincts than his great contemporary, and a truer understanding of modern modes of thought. His peculiar power must be attributed in the first instance to those gifts of heaven, "the

sovereign bestowal with which he started life"—an unusually keen, incisive intellect, a peculiarly penetrating gift of imagination, and great nervous force which quickens and intensifies all his speaking and thinking. Then his preaching is intensely biblical. The Scriptures are a revelation from God. To discover the mind of the Spirit and to bring this home to the hearts of men is his conception of the preacher's business. The sermon is bathed in the atmosphere of the text and context. The preaching, therefore, is invariably charged with the potency of divine authority, expressing itself through a convinced, and utterly reverent spirit. The form and style of McLaren's sermons constitute a further cause of power. Fresh in thought and expression, animated, not grand nor mighty, they are very interesting and easy to listen to. The structure is chiefly textual, the divisions are often final and irresistible. The style is, moreover, simple, very pure, bright, and engaging. There is a singular felicity and originality in the illustrations used. "Logic on fire" is the apt expression which has been used to describe this preaching, so vigorous in thought, so bright in expression, so charged with the fervor of mind and spirit.

The crowning cause of McLaren's great influence, however, is found in the fact that, like Spurgeon, he too has ever been a preacher of Christ's gospel, the gospel of the New Testament, without abatement. Take up his sermons when and where you will, in his earliest or his latest ministry, there is no hesitation, no wavering, for example, as to the doctrine of the cross ; that cross is the utmost revelation of the divine love, and it is this because it is the propitiation for the sins of the whole world. The sermons of McLaren are almost as well known in America as in England. Nearly twenty volumes of them are now in circulation, and single sermons of his are continually appearing in the religious periodicals. He is sometimes styled the preacher's preacher, having become in his influence over other preachers what F. W. Robertson was in the earlier part of the century. His expository volumes in the Expositor's Bible are among the best of that very valuable series.

Besides these two outstanding men there are, living and toiling as the century closes, many others whose conspicuous ability and influence would entitle them to more than passing notice did space permit. There is Dr. John Clifford, of Westbourne Park Chapel, London, able, learned, versatile, hospitable to the scientific and critical spirit of the age, yet passionately loyal to the central truths of the gospel, a most

effective preacher, and one of the most influential leaders of nonconformity in England. There is Dr. Richard Glover, of Bristol, a patriarch among his brethren, a man of great personal dignity, of wide reading and culture, a pastor with a noble record, and ranking in the general esteem as one of the foremost ministers in the West. There is Charles Williams, the able and popular preacher at Accrington. There is F. B. Meyer, of London, so well known throughout Christendom by his devotional and expository writings. There is John Thomas, of Myrtle Street, Liverpool; Archibald Brown, of East London fame; E. G. Gange, of Regent's Park, London; J. G. Greenough, of Victoria Road, Leicester; James Thew, of Belvoir Street, Leicester; John Robertson, of Glasgow; Thomas Spurgeon, the successor of his father in the pastorate of the Metropolitan Tabernacle—all men of individuality, of devotion to the holy calling, and of masterful influence in their respective spheres.

The nineteenth century is the golden age of the British Baptist pulpit. Whether the new century shall outshine it in the glory and power which the pulpit shall develop, cannot be foretold. The possibility of equal or heightened power will be largely a matter of God's sovereign ordaining. Hall, Spurgeon, McLaren, with their wonderful endowments, were God's gifts to the age. Will he give the like again? Beyond this, however, it is certain that much will depend on what shall be the future substance of the preaching. The note of the passing century has been the note that makes great preaching possible. It has been the note of the cross. Said Christmas Evans, when dying: "I have labored in the sanctuary fifty-three years, and this is my comfort, that I have never labored without blood in the basin." Alexander McLaren said recently, "Christianity without a dying Christ must soon become a dying Christianity." Should this note be lacking in the future nothing else can make amends. Pulpit power has many secrets, but its deepest secret is the passion of the cross.

THOMAS TROTTER.

PART II

NORTHERN

AT the beginning of the century the one conspicuous figure in the Baptist pulpit is at the same time the most unique and

picturesque of the century. Dear to the Baptist heart is the thought that liberty of prophesying should extend to the unlettered. A great glory of the denomination has been the number of its able preachers who were to a large extent self-taught. It seems fitting then that the two brightest lights at the dawning of the century were men who had not had the highest advantages of technical education. In 1800 John Leland had already been preaching for twenty-three years; but as he lived until 1841, and continued to preach until a week before his death, at the age eighty-seven, his work belongs chiefly to the nineteenth century. Born in New England his first ministry was in Virginia, where during fifteen years he preached from place to place, averaging more than 200 sermons and nearly fifty baptisms a year, and establishing two large churches. Then he returned to Massachusetts and passed the rest of his days as a peripatetic preacher, delivering more sermons than most settled pastors and baptizing multitudes.

Mr. Leland was a man of commanding stature, with a massive forehead, a vigorous and slightly aquiline nose above a firm, straight mouth, about which lurked suggestions of tender sentiment and mirthfulness. He had large and beautiful blue eyes, which sometimes flashed with electrical expression. His bearing was dignified and gracious, as of one who, though unpolished, had yet the heart of a gentleman. He preached the old gospel of the grace of God, and from whatever part of the Bible he took his text he always ended in the third chapter of John. One cannot help feeling that he must have established the type for many of the quaint and racy Baptist preachers of the century.

In Boston Doctor Stillman in his fine old age still lingered. Dr. Thomas Baldwin, when the century dawns, has been for ten years pastor of the Second Baptist, now the Warren Avenue Church. Previously to that he had been pastor at Canaan, Conn., for seven years. In 1801 he is forty-eight years of age, and has yet twenty-five years to serve. From the backwoods to the large and polished city was a great change. Like Leland, he had known but little of schools, yet he had a mother of refined intellectual tastes, and he had eagerly perused all the classic writings that came within his reach, and he was not unprepared for the transfer. In stature he is somewhat above the ordinary, with a dignified but mild and engaging countenance. He never soars on the wings of imaginative eloquence. His style is not rhetorical, but is strong and perspicuous. His power lies in clear statement and careful reasoning. He impresses his audiences as being

earnestly solicitous for their highest good, and "his expostulations with the young are in a remarkable degree affectionate, parental, and pathetic."

Meanwhile, in Philadelphia another luminary has arisen. William Staughton was born and reared in England. Thence by special appointment he goes to South Carolina for a brief pastorate, from which he drifts to New Jersey. In 1805, having been twelve years in the ministry, he comes to Philadelphia for six years' service as pastor of the First Church, and twelve years at Sansom Street.

His labors in the ministry are something marvelous. On some Sabbaths he preaches three or four sermons. He preaches twice during the week. He also lectures to young ladies in two seminaries; and at the same time he directs the studies of several young men, who constitute what has been called "the first Baptist theological school in this country, in which some of the brightest lights of the denomination were educated." At the same time he is quite active as an editor.

After a few years' service as president of the Columbian College, in Washington, D. C., Doctor Staughton died in 1829, aged fifty-nine.

Meanwhile, his pupil, Daniel Sharp, has begun a pastorate in Boston, at the Charles Street Church, which continues from 1812 until 1853, when he died, aged seventy. He is not above the middle size, but is erect and commanding in appearance. His high forehead is crowned in his later years with silvery locks, and his well-cut features indicate a refined and vigorous character. His appearance before an audience immediately fixes attention. His voice is "full and strong, always pleasant and sometimes musical." Sometimes the tenderness and dignity of his utterance made his words strikingly effective. Generous and transparent in character, abhorring all indirection and dissimulation, frank and cordial in manner, with a dignified urbanity, it is not strange that Doctor Sears should say of him, "Perhaps no clergyman in Boston was more universally respected."

And now New York City attracts our attention, for there has appeared one of the most striking figures in our galaxy. Spencer H. Cone, whom we find beginning his metropolitan ministry in 1823, has had thus far a checkered and somewhat romantic life. Advancing rapidly in the studies of his boyhood, he is, as a student at Princeton College, giving unusual promise of a brilliant career, when the death of his father throws upon him, at the age of fourteen, the care of his mother's family. He becomes a successful teacher; but

necessity drives him to the stage. As an actor he wins popular favor and gives promise of a star; but he loathes the occupation with a noble ambition for something worthier. He turns to other occupations, as bookkeeper, journalist, government clerk at Washington. He wins a young lady of Philadelphia, who has been attracted by his appearance on the stage, and they are married. When he is converted at the age of twenty-nine she is surprised by this unexpected turn of affairs, but soon joins him in his Christian profession. He begins his career as a preacher in Washington, where crowds throng to hear him. He is made chaplain of the House of Representatives. Seven years later he begins his work in New York, to continue for eighteen years at the Oliver Street and fourteen at the First Church, in Broome Street.

His power lay largely in his personality and his elocution. Six feet in height and with a very engaging countenance, he had a marvelous voice, with a ringing, silvery quality. Nothing of the theatrical clung to him, yet his experience on the stage had given him a habit of clear enunciation and sustained utterance which rendered every word to the end of each sentence and of the sermon effective. With such a presence and delivery, with no affectation of scholarship or sub-soil thinking, addressing the average rather than the cultivated mind, with a fervent spirit and an evangelical method, he achieved distinction in New York, and was known as "the most active Baptist minister in the United States, and the most popular clergyman in America."

Our attention is turned again to New England, to contemplate the noblest figure of all, the grand old man, Francis Wayland. It is true that his great reputation is that of an author and educator rather than a preacher. His experience as a pastor included but five years' service as a young man at the First Church in Boston and a year and a half as an old man at the First Church in Providence; but during the twenty-eight intervening years of his presidency at Brown University he was the most frequent preacher at the weekly chapel services and was practically the students' pastor, thus undoubtedly exerting an influence more profound and wide-reaching than that of any other minister who will claim our attention in this paper.

In his early ministry he was somewhat elaborate and rhetorical, but in later years his style became the perfection of simplicity, employing the plainest Anglo-Saxon words and making lucidity and directness the supreme aim. His manner

in preaching was not in the least oratorical. His gestures were very few and undemonstrative. His power was not that of conventional eloquence ; it was the power of a large and rich personality, a fervent and childlike devotion, a comprehensive grasp of essential truth, and an absolutely transparent mode of expression.

Before us appears now one of the most peculiar characters in the Baptist pulpit of the century, one who is entitled to a place among its great evangelists. Jacob Knapp was educated at Madison, now Colgate University. For a few years he held pastorates in the interior of New York State ; then for forty years he preached from New England to California, his ministry being attended with great power and with many conversions. Short and thickset in person, with a broad face and square forehead, having a curious habit of incessantly winking or blinking with his eyes as he spoke, he was a powerful orator, and excelled in the command of an audience. Usually his preaching was a steady flow of rapid discourse, with but little gesture or action. He might have taken as his motto, "Knowing the terror of the Lord I persuade men," for he was unsparing in his denunciation of doom to the impenitent. When interest flagged he had dreadful stories to tell of death-bed scenes and dreams of perdition. He was accustomed to assail Universalism, until its adherents were excited to bitterest antagonism. This served his purpose, for it aroused the community and increased his congregations. "I am not at my best unless there is a vigorous opposition," he said to a friend. If an objector sprang to his feet to contradict him, he would turn upon him a torrent of rebuke that would quickly suppress him. When interrupted at one time by a specially venomous opponent he addressed him with an appeal that God might blast him. It is related that the man sank into his seat paralyzed and dumb from that instant. His prayers were the utterances of one who felt that he had a mission from on high, and who talked with God. Even his most eccentric expressions were uttered in a tone of solemn earnestness which suppressed mirthfulness. Yet, withal, in his afternoon discourses to believers he abounded in helpful instruction and comfort. It should be said that the violent methods of "Elder Knapp," as he was commonly called, by a large number of Baptist churches were entirely disapproved ; but prominent place is given to him here as a type of an order of things which had wide prevalence, and which has so completely passed away as to be almost forgotten.

We breathe a very different atmosphere when we turn to Dr. Bartholomew Welch, pastor for seven years of the First Church, and afterward for fourteen years of the Pearl Street, now Emmanuel Church, in Albany, N. Y. A brief pastorate in Brooklyn, at the Pierrepont Street Church, was a small part of his life-work. President Martin Van Buren, Secretary Marcy, and other eminent men, statesmen, judges, capitalists, and families of high social position attended his ministry. As his discourses were not written but little remains to indicate his style. It is said to have been a happy blending of the doctrinal and the practical, kindled into life by a glowing oratory such as was held in highest estimation in that day. In reaching the consciences of his hearers, rebuking sin, and awakening backsliders, Doctor Welch was bold without rudeness and faithful without wounding his hearers or losing their respect. He had a large and vigorous physique, a dark complexion with black eyes, and his manner was dignified and self-possessed.

Dr. Nathaniel Colver, like Doctor Welch, was a native of New England, and both were born in 1794. He held many pastorates in New York State, Boston, Cincinnati, and Chicago. His last work was done in Richmond, Va., as president of the Freedmen's Institute. His most notable service was performed in Boston from 1839–1852 during which he was the pastor of the noted Tremont Temple Church, which was founded by him in connection with Timothy Gilbert and other aggressive characters. His ministry is said to have been "unique in the history of Boston, and scarcely equaled at any time in this country for boldness, energy, the mastery of formidable difficulties, and its hold upon popular interest." Dr. Colver had an imposing presence, with a massive frame and a powerful voice. His denunciations of whatever he disapproved, masonry, slavery, moral or doctrinal aberration, were fearless and unsparing. He preached the modified Calvinism of Andrew Fuller with incessant iteration. With his plain and direct language and his impressive manner he was a favorite preacher to thoughtful hearers.

Among the eminent Baptist ministers of Boston none ever held a higher position of respect and influence in that city than Baron Stow (1801–1869). After a pastorate of five years in Portsmouth, N. H., he came in 1832 to Boston. For sixteen years he was pastor of the Baldwin Place Church, and for nineteen years of the Rowe Street Church. In his earlier ministry his preaching attracted multitudes. Students at Newton Theological Seminary and at Harvard College

deemed it a light task to walk to the city to hear his Sunday evening sermons. He was full of energy; his clear bass voice fell delightfully upon the ear; there was a resistless power in his eloquence like the swell and sweep of the ocean wave. So testifies Dr. Rollin H. Neale, who was then a student at Newton. He was of a vigorous physical frame, though not tall, and had large features, with black and lustrous eyes. His pulpit style was the product of a well-stored and highly cultivated mind and of painstaking elaboration.

The name of Dr. George B. Ide (1804–1872) belongs to this period. Although not pre-eminently eloquent, his sturdy frame and vigorous delivery gave great power to his pulpit utterances. Doctor Ide did not profess to excel as a logician or an orator; he claimed rather to possess the quality of a poet. He loved to expand such a topic as "The House of the Soul," the effect of which depended on his ability to bring the imaginations of his hearers into sympathy with his own. Yet his preaching was often intensely practical and effective. Doctor Ide was for fourteen years pastor of the First Church in Philadelphia (1838 to 1852), and from that time until his death he was pastor of the First Church in Springfield, Mass. He had previously held pastorates in several places in Vermont, at the First Church in Albany, and at the Federal Street Church in Boston. He was everywhere recognized as a man of commanding personality and of unusual power.

The appearance of William Hague (1808–1887) indicates a new note in the Baptist pulpit of the Northern States. Doctor Stow marked a transition stage. He had given special attention to literary style in pulpit discourse. Frequently he wrote his sermons a second time. This refinement may have detracted from the power of his ministry in his later years. Doctor Hague brings clearly to the front the method of structure that is distinctively literary. His discourses sparkle with allusion, quotation, incident, select illustration. Spontaneous he is, with much of the fire of oratory, but his hearer is not likely to lose the sense that he is listening to a college-trained man, a man who has breathed an atmosphere of books. He shines as an author in various volumes and as a contributor to the newspaper and the periodical. He is in demand as a preacher and platform orator at anniversaries. His sentences are crisp and ringing. His delivery is spirited and stimulating, though somewhat too explosive and "jerky." Such characteristics look toward comparatively brief pastorates. He is found in nearly a dozen suc-

cessive ministries to churches in Boston, Providence, Albany, New York, Newark, N. J., and other places. He carries with him to the last the high regard of the entire denomination.

Dr. E. L. Magoon (1810–1886) was one of the best known and most popular of preachers. The son of an architect, and himself practising for a time the art of a bricklayer, he obtained an academic and theological education and acquired great skill as a rhetorician. Making pulpit oratory a careful study, and possessing an unusually alert and elastic physical frame, with great felicity in illustration and marked facility in the use of sparkling words, he was always popular with the multitude, and drew throngs wherever he preached. He was a favorite speaker at anniversary meetings. He held successful pastorates at Richmond, Va., Cincinnati, New York City, Albany, and Philadelphia. Through his oratorical proclivities and his taste for the fine arts Doctor Magoon was brought into friendly relations with persons of distinction, Edwin Forrest, the famous tragedian, John Ruskin, and others.

The line of literary development which we have been following from Doctor Stow onward, finds its consummation in Dr. William R. Williams, 1804–1885. The son of a Baptist minister who preached in New York City, he was baptized by Doctor Cone. From legal studies his purpose was turned toward the ministry, and being ordained as pastor of the Amity Street Baptist Church in 1832, he continued in that relation until his death. Seldom in the history of the Christian church has a position as a noted and influential minister been attained by one who had so little vocal power as Doctor Williams possessed. His voice was so feeble that he could not easily be heard by more than a hundred persons; yet such was the refinement of his thought, the purity of the spiritual atmosphere in which he lived, and the fascination of his literary style, that he kept his position firmly and with ever-increasing hold upon his denomination and the general public for half a century. A spectacle never to be forgotten was that of this scholarly preacher delivering the jubilee sermon at the fiftieth anniversary of the Missionary Union in the First Baptist Church of Philadelphia in 1864. The vast congregation which thronged the auditorium remained in respectful silence throughout, although not more than one-third of them could distinguish a word that was uttered. They seemed to be hushed by the spell of his personality and his great name. Doctor Williams has sometimes been called the

Robert Hall of America. His style, however, was less oratorical than that of the English preacher, and possessed more of the flowing and mellifluous qualities of Addison, or of his American successor, Washington Irving. His sermons were, as a rule, read from the manuscript, and they were rich in treasures of wide research, of literary culture, and of spiritual light.

Dr. Thomas Armitage (1819–1896) was born in England. He preached his first sermon in a Methodist church, at the age of sixteen. It led to the conversion of three persons. Three years later, in 1858, having come to this country he began a career in the Methodist ministry, in which he achieved distinction. In 1848 he became a Baptist and assumed the pastorship of the Norfolk Street, afterward known as the Fifth Avenue Baptist Church of New York City, which he continued to hold until his death, being made pastor emeritus in his later years. Doctor Armitage's power lay not in any one pre-eminent quality. He was not distinctively an orator or a scholar or a literary artist. He was sufficiently gifted, however, in these several directions to make his pulpit work always interesting and effective. With a warm-hearted and vigorous personality and an art of unfolding scriptural themes in a suggestive and pictorial manner, he maintained a strong grasp on his hearers. His sermons were written and delivered from manuscript, but in an easy manner, free from formality or monotony. He was widely known in New York and throughout the land.

President E. G. Robinson (1815–1894) was in many respects the most remarkable preacher whom this paper considers. He was not evangelistic in method or spirit; he was not a popular orator. He was rather in thought a critic, and in preaching a herald of God and his law. Born in Massachusetts there was in the vigor of his character a strong suggestion of New England granite and of Puritan influence. Yet in his breadth of view, his hospitality toward all fresh and vigorous thinking and his apprehension of theology as a progressive science, he was far from the likeness of an old Puritan divine. With his tall, lithe form, his large and impressive features, his head crowned during much of his life with snow-white hair, he was a commanding figure in the pulpit. Speaking, except on rare occasions, entirely without notes, his style was extremely concise, his diction was exceedingly choice and forcible, and his matter weighty. Said the noted orator, Frederick Douglass, to this writer, commenting on a brief address made by Doctor Robinson to a popular audience in

Rochester, N. Y., under the profound emotion occasioned by tidings of the assassination of President Lincoln, "He said to us just what we wanted to hear in the most fitting possible words." In preaching Doctor Robinson began in a slow and measured style, with short, crisp sentences, ere long introducing some striking thought which would fix attention, advancing his proposition and divisions in the clearest terms, never indulging in rhetorical embellishment, sometimes proceeding in the calmest manner through a discourse rich in thought and transparent in expression, sometimes wrought into a passion of powerful oratory, which met his own favorite definition of eloquence, derived from Bautain, "thought on fire," he left on the minds of those who heard him often the impression that he was a remarkable man, and in his way incomparable.

It is quite fitting that next to this distinguished man should come Dr. George Dana Boardman (1828–), for though greatly differing in methods and mental characteristics, they moved on the same lofty intellectual plane. In his younger days, at Rochester, Doctor Boardman's preaching was highly rhetorical. With easily flowing sentences and fine literary effects, emphasized by a delivery which expressed a peculiarly attractive personality, he captivated his audiences. His finest discourses seemed models of art. In entering upon his pastorate of thirty years at the First Church, in Philadelphia, he dropped this rhetorical method, and chose a more mature style, in which elegance of expression was strictly subordinated to clearness and vigor of thought. Adopting also a theory that the highest aim of pulpit discourse should be to throw fresh light on some passage of God's word, he became unusually skilled in a high order of expository preaching. Many of his sermons were printed in pamphlet form, presenting models of lucid arrangement, thoroughness of treatment, and striking expression. He gave to his people a series of about 500 lectures on the entire New Testament, 184 of which dealt with the life of our Lord. He also delivered in a public hall of Philadelphia, to crowded audiences, on successive Tuesdays, fourteen noonday lectures on "The Creative Week."

Doctor Boardman has attained a wide celebrity in and beyond his own denomination, and through his refined, gentle, and manly nature has won the affection and respect of all who know him. At this date (1901), he is pastor emeritus of the church which he so efficiently served during three decades.

Not far from the ideal ministerial life, as to personality, influence, and truest success, was that of A. J. Gordon (1836–1894). Born and reared in a village in New Hampshire, he bore with him through life the unspoiled nature of his boyhood, free from ambition and self-consciousness and continuously enriched with the ripened culture and the deep spiritual experiences of a highly favored manhood. Graduated from Brown University and the Newton Seminary, he began his ministerial career with an unusual endowment of literary finish, scholarly taste, and high spiritual ideals. His two pastorates, at Jamaica Plain and at the Clarendon Street Church in Boston, extending over periods of six and twenty-five years, were practically one. Beginning with the use of the manuscript, in later years, with deepening earnestness, he adopted the extempore method, though with most faithful preparation, and retaining always the rich results of his early careful literary training. A fervent, mystical spirit dominated his theological tendencies, and accounted for what some would call his aberrations. In so copious a nature, however, these eccentricities were of little moment. They may have somewhat increased his intensity. His preaching was as the flow of a clear and full stream, spiritual and practical in thought, and replete with suggestions from a wide range of reading. At frequent intervals sentences might be expected which condensed ripe results of thinking into striking apothegms, to be written down and treasured. A manly presence, a deep and rich voice, an utterly simple and unaffected manner, energetic, yet with no obtrusive action, gave great power to his discourse.

His ministry was largely fruitful; the church became actively evangelistic, it reached the poor, the fallen, the outcast, it reclaimed the intemperate. It wrought a glorious missionary work at home and abroad, pouring tens of thousands of dollars into the mission treasury. A more significant and impressive tribute could not have been paid to the power of a great and good man than the tears of more than a score of Chinese converts weeping at the bier of their friend and pastor as in the great church they took their last look at his silent form.

Doctor Gordon was in large demand in every direction. He had a special power over young men. He wrought a great work in Brown and Princeton Universities and in other institutions. He was an earnest worker in Mr. Moody's meetings at Northfield. In great anniversary meetings which he attended in England, he was called out at every

opportunity. He had the power of a gifted utterance, a large mind, and a great soul, whose life was hid with Christ in God.

We have been walking among princes, men of royal quality, the peers of any preachers in any land. We have still to note several who may be classed among the eminent popular preachers of the century,—popular indeed in the best sense. We are now among the living, but only those are chosen whose work is to be chiefly identified with the century that is past, and whose reputation is national within and without their denomination.

P. S. Henson, D. D. (1831–), is a Virginian by birth; but his work as a minister has been wrought almost entirely in the Northern States. For a short time a student at the law, then for several years a teacher, he became pastor of the church at Broad and Brown Streets in Philadelphia. In 1867 he established the Memorial Church in the same city, remaining there as pastor until 1882, since which date he has been pastor of the First Baptist Church of Chicago.

Doctor Henson had an academic, but not a theological education. Hence his preaching has not a theological cast. Yet in doctrine he is soundly orthodox, laying the foundation of his teaching in the maxim that "the upper story of man's nature is a death chamber." His preaching, however, is not, as this saying might suggest, in the least sombre, but rather, bright and buoyant. Indeed, his style is much affected by the abounding wit which sparkles in his private life and his platform utterances.

Doctor Henson's delivery is unstudied, full of action, with gestures not learned in any school of oratory, and with a sustained and vigorous vocal power suggestive of untiring strength. There is never in his speaking a trace of languor or of dullness. His manner is natural and animated. He fills not only the pulpit but the platform. The sparkling brightness and the spontaneous eloquence of his addresses make them popular everywhere. Doctor Henson's ministerial work has abounded in evangelical earnestness and has been fruitful in the best results.

Dr. George C. Lorimer was born in 1838, near Edinburgh. When about eighteen years of age he came to this country. In the pursuit of his profession as an actor he drifted to Louisville, Ky., where he came under the influence of Rev. Dr. W. W. Everts, and was converted. He devoted a few years to special studies, and held several minor

pastorships, until called to Louisville, where he was pastor for eight years. His subsequent career lay in Albany, Boston, and Chicago. He is now known everywhere as the pastor of the Tremont Temple Church in Boston, this being his second term of service in that relation.

Doctor Lorimer is small of stature, a fact which is speedily forgotten in the sense of the manly vigor of his personality. He is an omnivorous reader over wide ranges of literature, and on account of his native cast of mind and his marvelously retentive memory, perhaps also because of the practice of carefully writing, his sermons are distinctively literary in tone. It has been his custom to have his manuscript discourse on his desk in preaching, although he seldom, if ever, refers to it. The dramatic training of his early years has been of great service to him. It has given him a mastery of attitude, of effective movement, of vocal intonation. Indeed, his pulpit action is a fine illustration of the art that imitates nature. His thought is simple in form and popular in quality, with frequent suggestions of discriminating reading. The arrangement of his discourse also takes into account the effect of climax, and often at the highest point some felicity of illustration, or of tone, or of mimetic action, will vividly flash upon the hearer's mind a sense of the supreme purpose of the speaker's thought.

With such qualities Doctor Lorimer has been extremely popular as a preacher wherever he has appeared. In the great auditorium at Tremont Temple, seating several thousand persons, frequently every place is filled before the appointed time, and in such instances it is not unusual to have the service begin before the hour has arrived. Doctor Lorimer is well known in London, England, where for several seasons he has supplied pulpits.

Dr. Robert S. MacArthur (1841–) is notable for having had but one pastorate during his ministry of thirty-one years, and that in the heart of the great city of New York, and for having advanced his church to the front rank in numbers and efficiency. Doctor MacArthur is Canadian by birth, and, as his name indicates, is of Scotch descent. He was educated at the University and the Seminary of Rochester, N. Y. When he assumed the pastorship of the Calvary Church, in 1870, it occupied a location in the lower part of the city, near Union Square, and was in the depressed condition of a downtown church. With the coming of the young pastor new life began to appear in its services, the congregations increased in size, the finances improved, and a new epoch of

prosperity was inaugurated. A few years later a large and fine church building was erected more than twenty blocks northward, and here the church has continued to grow in numbers and power. By the long duration of his pastorship, the influence of his church and his facility as a public speaker, Doctor MacArthur has become widely known, and for many years has been recognized by the public of New York City as the most prominent Baptist minister of the metropolis. The pulpit is the minister's throne. And there has been found in this instance the sceptre that sways. New York is the city of excited competitions, strained nerves, and overtaxed brains. It wants on the Sabbath, not metaphysical subtleties or philosophical disquisitions, but the simple message of God's word presented in an attractive style. Doctor MacArthur has something of the Spurgeon quality in the selection and treatment of scriptural themes. Making the most of the freshness of biblical truth, and bringing it home practically to the consciences and moral insight of his hearers, he becomes their spiritual leader. With fresh illustration from foreign travel, or from wide reading, from art and science, or from homelier sources, he keeps the old message ever alive to the hearts and imaginations of his auditors, and they walk beside the still waters and into the green pastures. Doctor MacArthur has won the wholesome success of the faithful and accomplished Christian minister.

Wayland Hoyt, D. D. (1838–), is well known to the Baptists of the Northern States. By his writings and addresses he has also become known to other denominations. He is an especially popular speaker at the anniversaries of the Christian Endeavor brotherhood. Doctor Hoyt has held pastorships in Boston, New York, Brooklyn, Philadelphia, Cincinnati, and Minneapolis. He excels in the clear statement and in the enforcement of Christian doctrine. He is unusually abundant in illustrations and in unexpected combinations of words. He has carefully studied the art of continual surprise in discourse. His sermons, lectures, and publications for the Christian life are especially interesting and helpful. Short and sturdy of stature and gifted with a rich and vigorous voice, he has been a very acceptable speaker. With considerable histrionic power and a keen sense of effect he has held a place for many years as one of our Baptist orators.

One of the striking characters of the last third of the century has been Dr. Justin D. Fulton. He is especially notable for his nine years' service as pastor at Tremont Temple, from 1863 to 1872. He brought to Boston a much needed ele-

ment, a native, unconventional force which broke up the incrustations of respectable formality in the Baptist churches. It was the opinion of one of our most eminent leaders that he rendered in this way an invaluable service and introduced a new era in Boston. Dr. Fulton showed great power as an evangelist. His death has occurred since this writing.

Dr. Russell Conwell, of Grace Church (the Temple), in Philadelphia, at the opening of the new century stands forth as one of the striking products of the times. A native orator, with extraordinary power over the multitude, he has remarkable qualifications as a popular leader. His great church, with its varied activities of the institutional order, is perhaps as significant as anything in the Baptist denomination of what the twentieth century is to bring forth.

Those who remember Kingman Nott will wish at least a paragraph devoted to his memory. No young minister of the century gave finer promise than he. For two years, 1857–1859, he served the First Baptist Church of New York, as Doctor Cone's successor. Then he came to an untimely end, beloved of man and of God.

In the brief review of these great names the words "eloquent" and "eloquence" may have a misleading influence on some young minister. A closer study of these lives would disclose the fact that the best successes for the true purpose of the ministry have been with those to whom eloquence, if they possessed it at all, was an incident, not an art sought as an absorbing end. The supreme successes have been won by those who had sharply defined thought, whose spirits glowed with the truth, and who sought in every way to bring that truth home to their hearers. The century has taught that the highest quality of style is clearness.

The survey of these brilliant names may have satisfied the reader that the Baptist pulpit of the Northern States in the nineteenth century did not lack power and greatness. And there may have been observed a decided advance in its quality and style. The eminent preachers of the earlier years were as consecrated and probably as able as those of the last quarter of a century. Perhaps there was, in proportion, more of eloquence in that day than in this, for the older eloquence is out of date. The men of late years have had the advantages of more extended vision, richer stores of biblical learning, ampler literary culture, and wider fields of usefulness. Many a Baptist minister of to-day, whose name will never shine among the great, is doing a mightier work than the giants of the olden time. The minister's sphere to-

day is grander than ever. With the dawn of the new century let us heed the Master's words: "Pray ye the Lord of the harvest that he send forth labourers into his harvest."

A. J. SAGE.

PART III

SOUTHERN

THE American pulpit in general, and no less the American Baptist pulpit in particular, presents in the course of its history and in its present state a very remarkable variety as to persons, quality, character, and effects. Anything like general characterization is well-nigh impossible. We have had, and now have, all sorts of preachers and all sorts of preaching, good, bad, and indifferent. But upon the whole it is well to note the judicious words of Dr. Wm. B. Sprague in the introduction to the Baptist volume of his valuable "Annals of the American Pulpit"; "Many of the sketches contained in this volume will show that the Baptists have had less credit as the friends and patrons of learning than they have deserved. Not a few of their preachers have been eminently accomplished as well as useful men, and some who have long since passed away have left enduring memorials of both their scholarship and eloquence." Further on Doctor Sprague quotes the following sentence from "Baird's Religion in America": "Although not a third, perhaps, of the ministers of this denomination of Christians have been educated at colleges and theological seminaries, it comprehends nevertheless a body of men who, in point of talent, of learning and eloquence, as well as devoted piety, have no superior in the country."

The history of preaching among Southern Baptists easily falls into three obvious and clearly marked periods of varying length. The first and longest is that from the opening of the century to the formation of the Southern Baptist Convention in 1845, when the Southern Baptists began their separate missionary and organized history. This separation intensified the already existing characteristics of Southern Baptists as distinguished from others, and had its influence upon the pulpit as well as upon other elements of the denominational life. The second period, short, but intense and fruitful, includes the

twenty years from the organization of the Southern Baptist Convention to the close of the Civil War in 1865. The third is the time from the beginning of the new order of things in the South, at the close of the war to the end of the century, that is, from 1865 to 1900. In the following discussion the most important things about preaching and the characters of the leading preachers will be considered with reference to these periods, but it is evident that some men and methods lap over from one period into another. No sharp dividing line can ever be made in the current of history, but for convenience of grouping and clearness of view such periods may help.

I. FROM 1801 TO 1845.

There were several notable features in the preaching of these early days. One was that a very large number of the preachers were uneducated men. They had little opportunity for education. Colleges and seminaries were not established or not accessible, and the higher education was a thing scarcely dreamed of except in a very few cases. And besides the difficulty of obtaining education, it must be also acknowledged that among the people, and to some extent among the preachers themselves, there was prejudice against an educated ministry. The "hireling" ministry under the Virginian Establishment had been cordially disliked among the early Baptists of the Old Dominion, and the "Separates" of New England had also brought into the South some prejudices of the same sort. But notwithstanding these two unfavorable tendencies, a respectable number of these early preachers earnestly desired, and by faithful personal efforts obtained a considerable culture. A few, indeed, were scholarly and accomplished men.

Another striking characteristic of the preaching of the times, throughout the whole period, and lasting even into those later, was the prominence and power of rural preaching. Prior to the Civil War the South was mostly agricultural, and many of its best people lived, and preferred to live, in the country. There were few cities of any special size or importance. The Baptists had churches at the opening of the century in Baltimore, Richmond, Charleston, and Savannah, but the strength of the denomination lay in the country churches. And hence it has happened that a large number of the most distinguished and highly useful ministers in the South have occupied country fields. We shall find as we go along that not a few of our greatest preachers have declined

calls to cities and preferably remained in charge of these rural churches. All through our history due acknowledgment must be given to the self-sacrificing, earnest, and fruitful labors of many of our uncultured but devout and useful brethren. A few of the leading and useful preachers of the denomination within this period will be selected for special mention. But it is evident that many who are worthy of notice will have to be omitted.

Perhaps the most prominent figure in the Southern Baptist pulpit in the year 1801 was that of the revered Richard Furman, of South Carolina (1755–1825). He was at this time pastor of the First Baptist Church in Charleston, having come from the country to that post in 1787. Doctor Furman was a man of considerable attainments, his father having given him the best advantages then accessible. He was a man of forcible character, of gentle manners, of strong intelligence. As a preacher he had the necessary gifts for effective speech, and, while not soaring, was forcible, chaste, and moving in his eloquence. As a denominational leader he stood in the front rank. The promoter of every good cause, it fell to him to be made the first president of the old Triennial Convention, which was established in 1814. Of him Doctor Newman says: "Furman became pastor of the Charleston church in 1787, and was, from this time till his death in 1826, easily the foremost Baptist of the South and unsurpassed in denominational influence by any Baptist of America." The influence of Doctor Furman has always remained among South Carolina Baptists one of their priceless heritages. In the person of his distinguished and worthy son, Dr. James C. Furman, of blessed memory, that influence was prolonged in direct line nearly through the century.

Along with Furman should be mentioned Henry Holcombe (1762–1824), pastor at the opening of the century of the Baptist church in Savannah, Ga., but ending his career in Philadelphia later. Born in Virginia, brought up in South Carolina, chiefly active in Georgia, Holcombe belongs to the whole South. He was a man of tremendous force of character—progressive, large-minded, courageous, great as a leader, and with marked gifts of oratory in the pulpit. His work in Georgia has been of abiding value.

Next, it is natural to speak in this connection of Jesse Mercer (1769–1841). Though he lived longer than the two previously named, his earnest co-operation with Holcombe and his work in building up the educational enterprises of Georgia Baptists makes it proper to mention him here.

Born in North Carolina, he spent his life chiefly in Georgia as pastor of country churches in Wilkes and Oglethorpe counties until 1828, when he moved to the town of Washington, and was pastor there till the end of his life. He was the successful and earnest promoter of Baptist progress in his State. Organization, education, missions, all received his care, and Mercer University fitly perpetuates his name. As a preacher he was original and forceful, rather than elegant, pleasing, or moving.

Coming back to Virginia, we find that the great name in the early days of the century among the preachers was that of Andrew Broaddus (1770–1848). Caroline County, Virginia, was the scene of his birth, activity, and death. For a brief period he served reluctantly the First Baptist Church of Richmond, and declined overtures from leading churches in Boston, New York, Philadelphia, and Baltimore, to consecrate his energies to the country field, where he had been brought up. He preferred his native air. He was a shrinking and timid man, not gifted in leadership. He was endowed with the artistic temperament, and might have been a painter or poet had he chosen those lines of work. But he was pre-eminently a pulpit orator, his reading and culture were ample, and as an expositor of the Bible he was skillful and earnest. He was favored with a sonorous voice, a mild and beaming eye, and possessed an appropriate gesticulation and manner. He excelled in pathos and in that moving eloquence which held the hearer enraptured and left him warmed and stirred with the purest sentiments.

A word should also be given here to Robert Baylor Semple (1769–1831). He was through life a co-laborer with Andrew Broaddus, living in a neighboring county, and for years pastor of the famous old Bruington Church, in King and Queen County. He did not possess striking oratorical gifts, but was earnest, faithful, and persuasive as a preacher. Unlike Broaddus, he was born for leadership, and used it to his Master's glory. He is best known as the historian of the Virginia Baptists.

We cannot leave the Old Dominion without mention of the fervid and impassioned John Kerr (1782–1842). Born and brought up in North Carolina, after some earlier services he became pastor of the First Church in Richmond. He was a marvelous orator of the pathetic and imaginative type. He was not a great scholar, nor a profound student of Scripture, but had that nameless quality of possessing and mastering his audiences. He was at his best at some Baptist Association

in the country, in the open air, where for hours he held people spellbound under his moving appeals.

Of a different type was W. T. Brantly, Sr. (1787–1845), born in North Carolina, the son of a farmer and of a devoted Christian mother. He was sent to South Carolina College, then under the presidency of the eloquent and memorable Jonathan Maxcy, where he graduated with distinction in 1808. It is worth noting that his college expenses were paid in large part by an education society of the Charleston Association. Doctor Brantly was very cultured; was pastor in Beaufort, S. C., eight years; then in Augusta, Ga.; then in Philadelphia; and later in Charleston, where he also was president of the Charleston College. He was a man of admirable gifts and cultivation, much beloved as pastor, and very even and effective as a preacher. His name and qualities were brought over into our own times by his cultivated, courteous, and pious son, William T. Brantly, Jr., of blessed memory, who died as the sucessor of Fuller in the pastorate of the Seventh Church in Baltimore. Another son, John J. Brantly, was for many years the accomplished professor of English literature in Mercer University.

Among the earlier Georgia preachers, mention should be made of Abraham Marshall (1748–1819), son of Daniel Marshall, the famous pioneer evangelist. He was born in Connecticut, but was chiefly active in Georgia. His father had established the Kiokee Church, in Columbus County, Ga., and served it as pastor until his death, when he was succeeded by his son, who also retained the pastorate until his own death. Abraham Marshall was not educated in the schools, but was a natural orator, with a clear and "bugle-like" voice. He was mighty in the Scriptures, a faithful pastor, and wise in winning souls.

Among the pioneer preachers in Kentucky, two names must be mentioned, and others are worthy of it. Ambrose Dudley (1750–1823), was born in Virginia, but in 1801 he was living at Bryan's Station, Ky., pastor of the church of that name, and of others in the neighborhood. His labors were principally in the Elkhorn Association. He was very useful and greatly beloved. Dr. J. E. Welch says of him: "As a preacher, he was zealous, dignified, and solemn. No one who heard him could doubt that he was deeply impressed with the truths which he delivered, and that the great object at which he constantly aimed was not to gain the applause of his hearers, but to save their souls."

The other, a typical pioneer preacher, was Jeremiah Var-

deman (1775–1842). He was of Swedish ancestry, born in Wythe County, Va., but his father early moved to Lincoln County, Ky. His parents were pious. He was converted in 1792, but fell into worldly ways, following the youth of his time, and was excluded from the church for dancing and fiddling. He was re-awakened about 1799, and at the same time his wife was converted. He was restored to the church, and soon began to preach, being ordained in 1801. Without education, but mighty in the one Book, powerful in exhortation, blameless in life, and wholly intent on serving his Lord and saving the souls of his fellow-men, he was blessed with a fruitful ministry. In central Kentucky, where he chiefly labored for a long time, the fruits of his ministry were ample. Many were added to the churches, and new churches were formed. In 1816 he held a meeting in Louisville, wherein many were converted, and the foundations for Baptist growth laid in that city. In 1820 he did a similar work in Nashville, Tenn. There were only three Baptists there when he began to preach, and they belonged to Mill Creek Church in the country, but several months later in that year a church was formed which soon grew to about 150 in number. In Cincinnati, also, meetings were held, and great results followed. About 1830 this noble old pioneer moved to Missouri, and was greatly useful in laying the foundations and building up churches in that territory. He had great natural gifts, was quite an orator, deeply in earnest, with a fine presence and voice. Thousands of persons were baptized by him.

Among the Tennessee preachers, mention should be made of James Whitsitt (1771–1849), the grandfather of Dr. William H. Whitsitt. He moved to Tennessee in the latter part of the last century, from Virginia, and was the successful and useful pastor for many years of the Mill Creek Church, near Nashville. He was a man of striking gifts and ways, and was a trusted leader in denominational life and work.

Two who were distinguished for leadership rather than preaching gifts, should be mentioned among the fathers in North Carolina. Both were Northern men by birth, but their names are inseparably associated with the educational and missionary development of North Carolina. These were Samuel Wait (1789–1867), pastor in Newbern for a while, but especially noted as the first president of Wake Forest College, and Thomas Meredith (1797–1851), also pastor at Newbern, but the founder and editor of what is now known as the "Biblical Recorder." These two men were greatly useful in the Old North State.

During the middle and toward the close of this early period younger men of vigor and power were growing up. These were building upon the foundations of the pioneers in all the Southern States, and carrying forward with strength the work of their fathers. Prominent among these younger men was Jeremiah Bell Jeter (1802–1880). Born and reared amid the mountains of Bedford County, Va., without the advantage of early education, his strong and vigorous nature, indomitable pluck, and admirable native gifts, made him a marked man through all his long life. In 1845 he was pastor of the First Baptist Church at Richmond, after having had a ministry of distinguished success in the country, in the "Northern Neck" of Virginia, between the Rappahannock and Potomac rivers. At this time Doctor Jeter was in the first vigor of his manhood. He had some drawbacks as a preacher. His voice was unpleasant, being pitched on a high key, and he was not an orator, but his preaching was sensible, direct, scriptural, and faithful. His gift was leadership. He was wise in counsel, fearless in championship, and persevering in endeavor. He was one of the leaders in forming the Southern Baptist Convention, having been made famous for his speech, or rather, his effort to get the floor, at the last stormy meeting of the Triennial Convention. In later life, as pastor of the Grace Street Church, in Richmond, and in his old age as editor of the "Religious Herald," his activity and influence lasted into both the periods that follow; but it has seemed best to mention him now, as at the close of this first period he was prominent, both as pastor and leader.

This comparatively long period was for our denomination in the South one of foundations and growth. Great and good preachers molded the course of its history, and left their impress upon Baptist institutions and Baptist churches throughout all the Southern States. No man can estimate the value and the enduring fruitage of these years of faithful ministerial labor on the part of our fathers and grandfathers.

II. FROM 1845 TO 1865.

It was a gathering of noble men who assembled in Augusta, Ga., May, 1845, to organize the Southern Baptist Convention. A new force in the religious life of the century was there set in motion. During the two decades following, the preaching of Southern Baptists takes on some influences from the stirring times. It is a virile ministry, full of large hope and strenuous endeavor, that meets us in these days. There is yet great variety as to advantages, location, culture,

and power. In some places opposition to missions and education still shows itself, but the progressive forces of the denomination are triumphant, and there is a forward march in all lines of denominational life through this tense period. There is conservatism, but vigor and energy. There is patriotism as Southerners understood it—devotion to State and section. There is fullness of power, force of character, consciousness of strength, dignity, popular respect, and above all, deep-toned piety. It was a period of great preaching among the Baptists of the South.

While there was more tendency toward the life of cities, the rural element was still observably strong and prominent. There was great enthusiasm in the missionary cause—the establishment of missions of the Southern Baptist Convention at home and abroad. There was abundant energy devoted to education, both general and theological. In the great heart and brain of James P. Boyce the Southern Baptist Theological Seminary finds birth, and many earnest co-laborers with him, after years of earnest thought, succeed in getting that institution established. The founding of the seminary is a distinct advance in theological education and ministerial efficiency within the bounds of the Southern Baptist Convention. Never was a people and denomination at a fairer and more hopeful stage of their progress than were Southern Baptists, when, in 1861, the storm of civil war fell upon our country. Then for four years sectional politics found their culmination. Passion and strife prevailed, and the cause of religion necessarily languished. Yet in this dark time the preachers stood to their posts at home, encouraged the people, set the example of self-sacrifice, buried the dead and comforted the bereaved, and even amid these desolating times conducted many glorious revivals of religion. In the Southern camps the earnest chaplains labored and prayed and fought with the Confederate soldiers, and thousands of noble men were converted to God amid those distressing scenes. Some of the greatest preaching that Southern Baptist preachers ever did was done in camp. Distinguished among these, as everywhere, was our peerless John A. Broadus. It is a strange and mingled record of war and demoralization where yet the preaching of the gospel had such a place.

During this flourishing period which ended so disastrously in the war, there were too many great and good men for long discussion. It was in some respects the flourishing period of the Southern Baptist ministry. Some of its most distinguished representatives were then in the prime of their powers, and

others in the promise of a vigorous youth. Confessedly the leading figure among them all was that prince of pulpit orators and kingliest of men, Richard Fuller. Born in Beaufort, S. C., in 1804, of a cultured parentage, he enjoyed the advantages of the best education and most cultured society of that place and time. He was graduated with distinction at Harvard University, and began the practice of law in his native town, with the highest prospects of success. For several years he excelled in his chosen profession, but God had higher things in store for him. He was converted, baptized, ordained to the ministry, and called to the church in his native town. Here among his kindred, companions, and slaves he preached with rare and commanding eloquence the simple gospel of Jesus Christ, and won many converts to his Lord. He also conducted protracted meetings in different parts of the country, one of the most notable of these being at the First Baptist Church in Charleston. This was in 1846, and at this time James P. Boyce, H. A. Tupper, and B. C. Pressley were brought into the church. In 1841, at a meeting of the Triennial Convention in Baltimore, he had preached his famous sermon on the power of the Cross,—one of the great sermons of history,—and had won imperishable fame as a preacher. This led to his call to the pastorate of the Seventh Baptist Church in that city, which he accepted in 1847, and from then on to the end of his life he was pastor in Baltimore, of the Seventh, and later of the Eutaw Place Church. Doctor Fuller was singularly gifted for the great work of preaching. He had a commanding presence, a noble voice, an imperial imagination, a liberal culture, a great, warm-hearted, generous nature, a courage as true as steel, the instincts of a gentleman, and the piety of a true Christian. His published sermons indicate all these excellences, but no printed page can ever convey any worthy notion of his majestic power over his audiences. In all essential respects he was one of the greatest preachers who have ever spoken on American soil.

Along with Fuller in Baltimore must be mentioned the genial John W. M. Williams, who for more than half a century was the beloved pastor of the First Baptist Church of that city, delighting in the sobriquet of "the Old Shepherd."

In Virginia, Jeter was now at the Grace Street Church, and the beloved and eloquent J. L. Burrows ministered at the First. Doctor Burrows' useful life was spared far into the last period, but he comes to be mentioned here, because he was then at the height of his powers and usefulness. For

twenty years he was pastor of this historical old church. Noble-hearted, generous, genial in his bearing toward his brethren, wise and sympathetic in the pastoral relation, devout, well-read, sometimes soaring in his pulpit work, he was an excellent and faithful preacher of the gospel. His name and fame are well perpetuated in the character and work of his gifted son, Lansing Burrows, at this time pastor of the First Baptist Church in Nashville, Tenn.

In Virginia also were the magnetic Poindexter, now doing agency work, and an eloquent platform speaker and pleader; the saintly James B. Taylor, relinquishing the pastorate of the Second Baptist Church of Richmond, to become the first and greatly beloved secretary of Foreign Missions of the Southern Baptist Convention; in the country, still prolific of great and good men, were Daniel Witt, Cornelius Tyree, and Barnet Grimsley, all great and useful preachers; while at Charlottesville was the young and already promising John Albert Broadus.

In North Carolina, we find one of the most cultivated scholars of the age, and at the same time gifted Baptist minister, in the distinguished professor, writer, and preacher, William Hooper. As president of Wake Forest College during this time there is the beloved, sweet-spirited, persuasive W. M. Wingate. At Wilmington, building the noble edifice of the First Baptist Church, is the diligent, greatly beloved, and winsome John Lamb Pritchard, who fell a victim to the yellow fever during the Civil War.

Going down into the Palmetto State, we find in Charleston—part of the time at the First Church, part of the time at the Citadel Square—the scholarly, literary, but devoted and eloquent J. R. Kendrick. At the Wentworth Street Baptist Church, and afterward at the Citadel Square, when those two were consolidated, the pastorate was held by Edwin Theodore Winkler. Born in Savannah, and having received an excellent education, he became one of the most widely read and scholarly of all our Southern Baptist preachers. As a pastor he was much beloved and faithful in his work. But the pulpit was his throne. Master of a chaste, ornate, and fervid style, glowing with the love of God and of souls, he was a superb preacher. He afterward moved to Marion, Ala., where for a number of years he was pastor before his death, about 1884.

In Greenville, for a large part of this time, Dr. Richard Furman, grandson of the famous preacher of that name in the earlier time, was pastor of the Baptist church, while his

uncle, James Clement Furman, was president of the university named for his father. Both uncle and nephew were men of liberal culture, admirable mental and pulpit powers, and of sweet and unblemished character. The name of Furman is a benediction in South Carolina to this day. Among the country preachers in that State, mention must be made of the sturdy, long-lived, powerful John G. Landrum, of Spartanburg County. Before a country congregation he was a powerful pleader for the Cross; hundreds were baptized by him, and his name abides in the upper part of the State as one of the most useful and noblest of men. And perhaps filial love may be pardoned for naming here John O. B. Dargan, for forty years pastor of the Black Creek Church in Darlington County, but known and useful throughout the State as a helper in revival meetings, and for part of the time as secretary of State missions after the war.

Among Georgia Baptist ministers, there are many distinguished names which invite extended notice, but which must be dismissed with brief mention. There was Charles D. Mallary, born in the North, but identified with Georgia from young manhood—pious, winsome, gifted with pen and tongue, a preacher of uncommon ability. There was also N. M. Crawford, son of the famous senator and secretary, William H. Crawford. He was highly cultivated, had enjoyed the advantages of Washington during his father's public service there, a gifted man of letters, president of different colleges, pastor of churches in city and country, he consecrated his highest gifts to the preaching of the gospel.

Crossing over into Alabama, we find as president of the State University, Basil Manly, Sr. He was born in North Carolina, pastor twice of different churches in Charleston, S. C., but at the beginning of this period occupying the position already mentioned. Doctor Manly was one of the noblest men that God ever gave to Southern Baptists. Wisdom and goodness, along with uncommon pulpit and pastoral talents, marked him as one of the best preachers among his brethren. Even yet the older people in Charleston remember his ministry with a warm affection. And he too, like others already named, has lived long in the pure lives and consecrated talents of his sons, Basil, Jr., long time professor in the seminary, and Charles, pastor and college president in Tennessee, South Carolina, Virginia, and Missouri. We also here find the tall, vigorous Samuel Henderson, worthily honored among his brethren as preacher and coun-

selor. There was also William H. McIntosh, long pastor at Marion and afterward secretary of the Home Mission Board; while at Montgomery, the capital, before and after the war, then in the splendid vigor of his early manhood, was he whom we now love to recognize as the "old man eloquent," I. T. Tichenor.

Mississippi presents us with a brother of Northern birth who devoted his life to building up the country churches of his adopted State, and has given to the later time two worthy sons. This was the beloved and useful E. C. Eager, the father of George B. and John H., well-known in our own days. Along with him must be named another Northern man, Walter Hillman, though he was more identified with the cause of education. There were also other excellent leaders and preachers in that State, among whom may be mentioned Lomax, Whitfield, Freeman, Hackett, and others who must be passed by.

In Louisiana, Dr. F. Courtney, a physician but also a preacher, was doing admirable work, having brought with him from Virginia the teachings of the fathers there. He was ably helped by Hartsfield and others, whose records are on high.

Over in Texas, building on the foundations of Morrell, Baylor, and others, we find the nobly eloquent and highly useful, both as pastor and educator, Rufus C. Burleson; likewise William Carey Crane, the scholar and educator; and J. W. D. Creath, the pioneer and church builder.

In Missouri, the beginnings of the work were made by J. M. Peck, J. E. Welch, and Jeremiah Vardeman in the former period. Within the period we are now discussing there was a number of useful preachers, among whom special mention should be made of A. P. Williams, H. W. Dodge, A. H. Burlingham, and John Hill Luther.

In Tennessee, R. B. C. Howell held two pastorates at the First Church in Nashville, having been at the Second Church in Richmond, Va., in the interval. Doctor Howell was one of the formative forces in the Baptist life of Tennessee—scholarly, logical, and weighty as a preacher. Here also was his opponent on many points of Baptist doctrine and practice, the distinguished J. R. Graves. Doctor Graves' largest influence, perhaps, belonged in the next period, after the war, but he was at this time in the prime of his powers as a preacher. Known as a great and sometimes bitter controversialist and editor, his just merits as a preacher of wonderful ability are not so commonly recognized.

In Kentucky, the venerable William Vaughan, belonging largely to the previous period, is still exercising his acceptable and useful ministry, now at Bloomfield. At Bowling Green, in the full success of a twenty years' pastorate, was J. M. Pendleton, in his later years pastor at Upland, Pa., and widely known as an author on Baptist doctrines. For a brief period during the war the Walnut Street Baptist Church, of Louisville, enjoyed the ministrations of the famous, learned, and eloquent George C. Lorimer.

III. FROM 1865 TO 1900.

The end of civil strife found a sad and desolate South. No braver spectacle is seen in history than the way in which the Southern people took up the burden of a life marred by failure and needing to be adjusted to new social conditions. The part which the preachers played at this time was no insignificant one. Amid the demoralization and wreck that followed the war their work was one vastly needed and vastly useful. Through this period we meet with three kinds of preachers among all the denominations as well as among the Baptists. First, there were those whose life and activities belonged to the old state of things, who tried, however, with earnestness and faith to adapt themselves to the new order. One after another they passed away, but some still linger with us. Brave, true, noble old men, how much we owe you, how much we honor you! Then there were those, many of them returning soldiers, of the younger sort, whose young manhood had been tested on the battlefield and inured to hardship through four years of tremendous strife. Seasoned and yet battered, they came home to begin a new era, with no delusions, standing midway between a wrecked past and a dubious future. Their education had been interrupted by the war. A few went back to school; some took up the work at once. In towns, but mostly in the country, from Maryland to Texas, these soldier preachers have been holding fast the things that remain in our worn and wearied South. The third class is the new generation, brought up amid the changed conditions, with here and there one whose boyish memories dimly recall the days of war and reconstruction, but whose maturing life is in the New South. Educational methods are improved, colleges and the theological seminary reopened and better equipped; the tendency to town life is increased and emphasized, but even yet the rural life is strong and influential. These young men enter and hold a time pulsing with great movements,

bright with attractive outlooks. They too, the grandsons and sons of a mighty past, are a vigorous and hopeful ministry. All these are the men of the writer's own time, and, as their names and the faces of many of them crowd bewilderingly upon him, how can he select from among his older brethren, his mates, and his younger brothers, those whose characters and successes he would delight lovingly to sketch? Only a few of the representative may be chosen for special mention, and these not all of equal fame or powers.

The name which comes first when we think of the great preachers of this period is that of John Albert Broadus. Born of good Virginian ancestry, brought up amid refinement and culture, educated at the University of Virginia under Gessner Harrison, pastor in Charlottesville, professor and president in the Southern Baptist Theological Seminary, the story of his life is familiar. The qualities and characteristics of the man we may leave unmentioned; the marvelous power and success of the teacher others may speak of. These few lines may only—and oh, so imperfectly—take note of the preacher. Where lay his power? The question is not easily answered, for, as in all such cases, it is a complexity. Not only did it lie in the wealth of his scholarship, the breadth of his culture, the keenness of his intellect, the strength of his logic, the clearness of his conceptions, these intellectual qualities and others were only a part of his power. Sympathy is the keynote. He was a man among men. He knew human nature; he felt with it and for it; he knew how to talk to it, to tell it what it was and what it was not and what it knew it ought to be. The orator's power was easily his: kindling rush of emotion, the splendor of high conceptions, the soaring reach of imagination,—yet restrained by sound common sense and stable judgment,—the power to show, to kindle, and to move. There was also the thoroughness of acquaintance with his subjects. He knew the Bible. He loved to open out the inner meaning of the sacred word, to be the live interpreter between God's thought and man's need. Yes, and back of all this, the heart that rested on the Saviour, the soul in touch with its God, and that yet reached out in human love toward his fellow-men. In style he was very simple and unaffected, oftentimes carelessly familiar, yet rising to sublimity and to poetry when he chose. Sometimes he could scathe with the keenest sarcasm and invective, sometimes batter with sledge-hammer logic, sometimes again melt with the tenderest pathos, and anon amuse with the swift play of humor. Indeed, he could play with a

master hand upon all the keys of that subtle instrument, human nature, his own and other people's. Doctor Broadus' published sermons are worthy of him, and yet to those who knew and heard him they seem tame in comparison, and to those who never heard him they cannot convey a tithe of his personal power.

There was another preacher in the seminary faculty not so widely known as Broadus, but within the circle of his acquaintances, in different ways, no less great than Broadus himself. This was William Williams. The oft-quoted but expressive phrase "logic on fire" was never more suitably applied than to him. Clearness of conception, force heightened by depth and warmth of feeling, made his sermons, as delivered by him, masterpieces. He was very useful among country churches in the neighborhood of Greenville, S. C., where the seminary, during his lifetime, was located, and his name will linger long in the recollection of those who knew him as pastor and preacher.

Somewhat like him in Virginia, serving country churches for the most part, was A. B. Brown, a very tornado of logical, impassioned, and stirring speech.

At Washington, Ga., the typical pastor in a small town, the cultured gentleman, the refined and courteous Christian, the faithful pastor, the loving preacher to children, must be mentioned the greatly beloved Henry Allen Tupper, better known to the denomination in his later life as secretary of the Foreign Mission Board, having succeeded the beloved James B. Taylor. A word must be said also of the gentle-spirited, tenderly eloquent Henry McDonald, whom Kentucky, Virginia, and Georgia unite to love and honor for his warm heart, his moving speech, and his gentle ministry of sympathy and affection. Erect in person and in soul stands the brilliant and rhetorical J. B. Hawthorne, pastor in Alabama, Virginia, Georgia, and elsewhere. Doctor Hawthorne is very careful of his preparation and delivery, brave and fearless in his speech, polished and eloquent in style, and withal a lovable and successful pastor. William E. Hatcher, now for a quarter of a century pastor of the Grace Street Church in Richmond, Va., and widely known as a denominational leader of singular tact and wisdom, is also a gifted preacher, and greatly excels in the delineation and analysis of Scripture characters and in impressing the lessons of these upon his hearers. One of the more brilliant, thought-provoking, and incisive of our preachers is James C. Hiden, pastor at various times in Virginia, North Carolina, South Carolina, and elsewhere; while

the genial and beloved Thomas H. Pritchard, lately deceased, has left behind him many who loved him as a man and preacher.

During this period two useful and greatly beloved ministers of Florida must be mentioned: the genial and warm-hearted N. A. Bailey, who died suddenly, leaving behind him a revered and honored memory; and also the still living and highly esteemed W. N Chaudoin, for many years the beloved John among his brethren.

Among country preachers who, in the time since the war, have still exerted great influence among their brethren and preserved the best traditions of the older time, must be named J. A. W. Thomas, of South Carolina, pastor of different churches in Marlboro County in that State all his life. Noble in character, strong and sometimes over-powering in the pulpit, he was one of the types of the soldier preacher who came back from the war to carry on the work of the gospel; and with him belongs for similar mention the well-known and inimitable J. B. Gambrell, of Mississippi, Georgia, and Texas. Doctor Gambrell's singular felicity in platform address goes with him in the pulpit, where his sound sense, quaint humor, and deep spirituality make his message impressive to his hearers.

Straight and tall, both physically and morally, among his brethren stands B. H. Carroll, of Texas, a self-educated man, an omnivorous reader, a splendid leader of the forces; yet his chief title to fame is in his admirable powers as a preacher of the word of God. For many years he was pastor of the First Baptist Church in Waco, Texas, where the influence and fruits of his ministry will abide for generations.

Noted and honored among his brethren in Missouri for the qualities of his manhood and the fruits of his ministry is W. Pope Yeaman, identified for years with the Baptist progress in that State. Another among the soldier preachers is Henry F. Sproles, of Mississippi, whose scholarly pulpit expositions of the Bible are the delight of his congregations. W. W. Landrum, the warm-hearted son of a useful and venerated father, stands high among us for his gifts and graces as a man and as a proclaimer of the truth. Among the younger brethren many hopeful ones are rising about us. They are too many to name, but a few at least, as samples of their kind, may claim a brotherly notice: Charles A. Stakely, late of Washington, D. C.; George W. Truett, of Texas; A. J. Barton, of Arkansas; R. P. Johnston, of Missouri; and Carter Helm Jones, of Kentucky.

A type of minister which ought to be mentioned is that of those who have combined with preaching other work. Among these are our secretaries and educators, many of whom have already been mentioned. Besides there are numbers of distinguished brethren who have identified themselves with other pursuits, and yet have been greatly useful as preachers of the gospel. Among these was the learned judge and useful citizen, R. E. B. Baylor, of Texas; the upright and popular James P. Eagle, for several terms governor of Arkansas; and the eloquent and greatly gifted J. L. M. Curry, of Alabama, Virginia, and Washington, once professor in Richmond College, then United States minister to Spain, and now superintendent of the Peabody and Slater Educational Funds.

In concluding this imperfect outline of the Southern Baptist pulpit, a few matters of importance suggest themselves. Where so much variety and so many exceptions are found, it may be deemed useless to attempt any general characterization of the preaching of a century; but there are some traits which have been so common among the Southern Baptist ministers as to make it possible in a general way to point them out.

1. *As to doctrine.* The Calvinistic type of evangelical doctrine has been and remains prominent in the Baptist preaching of the South, though in the earlier days there were some traces of Arminianism. The peculiar tenets of the denomination have at all times been presented with force and clearness—at first and during the developing days with more asperity than now. The Baptist preachers have been usually very conservative in their theology. They have stood earnestly and firmly upon the inspiration and authority of the Scriptures, and upon the great fact of the vicarious atonement. They have not gone astray on the doctrines concerning the future life. In the earlier and middle periods future punishment was very terribly preached. In our later times, while the doctrine is still believed and presented, it is not so much emphasized as formerly.

2. *As to manner.* The preaching of Southern Baptists has been mostly extemporaneous in delivery, though some of our best preachers, particularly in the earlier and middle periods, read their sermons. Very few, if any, do so now. The preaching has been mostly hortatory and experimental, often with fine oratorical flashes. The influence of Broadus, alike by his book on preaching, his teaching, and his example, has been felt against the tendency to spiritualize the Scriptures, and largely to induce more expository preaching. Our preach-

ing has often been rhetorical and ornate, fervid in delivery, and often not very exact in style. In the earlier day the preaching was sometimes quite stately and dignified; now there is more flexibility, more familiarity perhaps. Of sensational, political, and social preaching we have had very little. Our preachers have been mostly intent on setting forth the gospel of grace, and in winning and edifying the souls of men.

3. *As to effect.* The pulpit has been held usually in very high respect among the people of the South. It has been a great force for good—a strong and forceful presentation of divine truth. There have been thousands of conversions through the ministry of Southern Baptists, and much unperceived fruit in the molding of character and life, in the shaping of institutions, in the promotion of all that is good among the Southern people. Take it all in all, the Southern Baptist ministry of this century, with all its faults and failings,—and they have not been few,—has been a powerful one. It has upheld the truth of God; it has yearned over the present life and the future state of human souls; it has been full of blessing to the age, and it leaves a rich heritage for the study and imitation and respect of the coming century. "Not unto us, O Lord, not unto us, but unto thy name give glory."

E. C. DARGAN.

XXVI

BAPTIST BUSINESS MEN AND PHILANTHROPISTS

God believes in mathematics. The proof of this is that he judges by ratios. The parables of the Talents and the Pounds express statements such as, "to whom much is given, of him will much be expected"; the affirmation that the measure of punishment is the degree of knowledge with reference to both the servant who knew his master's will and did it not and the heathen, make it certain that the law of proportions is supreme in his estimate of success in the stewardship of knowledge, money, power, time, and all things else. It is not at all sure that the Hebrew decimal fairly covers Christian responsibility. Often a literal application of that ratio produces enormous sacrifice to a trifling income and yields a comparative trifle from an enormous income. And so it comes to be that in the divine lexicon the word proportion itself oozes from the grip of our hard and fast vulgar fractions and becomes defined only in the dictionary of conscience. The widow's mite was more than the great gifts of the wealthy because both the earthly and the heavenly mathematics declared the greatness of its ratio to possessions.

Philanthropy is, in its heft, a matter of the spirit and not of the substance. The gift, after all, is only the material exhibition of the consecration of personal energy. Earning capacities differ both inherently and by virtue of variation of external conditions. This double limitation for some, or double advantage for others, is a seed of which wealth is the plant. How many blooms shall be plucked for a sweet smelling savor to God? The determining factor is disposition.

Therefore, any account of the Baptist business men and philanthropists of the nineteenth century must begin with a tribute to those countless multitudes of men and women in whose hearts the fires of altruism have burned brightly, but who have been short of financial fuel. It is the aggregation of raindrops that makes the dry earth fertile and fills the reservoirs that supply the thirst and needs of the myriads. When the roll of ratios is accurately made up by the celestial

accountant, "many that are last shall be first and the first last." Both the poor widow and the rich young man have had long lines of progeny, and many to-day will find their names on the genealogical tree of one or the other. It is a weird and fascinating picture which the imagination paints when it sees the perennial century shower of drops of green and gold, silver and bronze, falling from the clouds of countless hands into the treasuries of numberless local, national, and international philanthropies. Behind these clouds is the pure sunshine of those hearts that are the light of the world. Let us not forget this in our estimate of the worth of the financial element to the kingdom of God. None the less beautiful is it all because in so many cases these absolutely small gifts have been so relatively great that they have been expressions of devotion that have turned the heart into an altar and the pittance into a genuine sacrifice upon it. Those who have left all and followed shall reign. All honor to the memory of these who now have sceptres placed in the hands that were literally emptied that they might cover at least the scar in the pierced palm whose extended gesture said to scanty possessions, "I have need of thee." And so our first monument shall be to those "unknown" who, by sinking self in the mass, joined with all their kindred spirits to found and support the various ministries through which the bride of Christ serves soul and body in this day. No name stands out in any mention of the collections taken for the saints in Jerusalem. Behind the stream that flowed through an apostle's hand there was a union of Asiatic, Macedonian, and Achaian tributaries, whose individual rivulets are anonymous. The record of the last century is likewise apostolic. God knows, and that is enough.

And yet it must not be thought that those whose innate abilities and favoring opportunities have made them stewards of large wealth, are any the less worthy of gratitude and praise where they have applied the same principles of stewardship. It is a sin not to be rich if one can acquire honestly. It is a crime against both inner and outer conditions which providentially indicate the direction of the amplest exercise of personal energy. A double compliment is due to the generous wealthy in that they have not only used their opportunities well, but have also resisted the strong seductions which the possession of wealth always brings. The great world power is Mammon. When one devotes riches to God and one's fellows, he is making the deity of this world bow down to Christ. Whenever this is done, Dagon falls in his

own temple once more before the ark of Jehovah. "Every penny I have belongs to God," said one of the richest men in America a few years ago to the writer. Behind the image and superscription of the realm he saw another face and dedication. That this is not an isolated spirit the record of great gifts amply demonstrates. Neither if a man has not is he the better, nor if he has is he the worse. Christianity reaches below the accidents of affluence or penury, as truly as beneath those of homeliness or beauty. Misers may be either millionaires or mendicants. The love of money is independent of either its possession or absence. Both poverty and opulence may be sanctified, and both may be curses.

To write only the names of persons who have given large sums of money to the kingdom of God as supported by Baptists would consume more than the entire space allowed for this chapter. The records of every educational, missionary, philanthropic, and ecclesiastical institution would have to be searched to tell the story of the noble men and women who have regarded themselves as God's trustees. The directory of these administrators of their Lord's wealth would be huge in size, and bewildering in details. The very few who may be mentioned are only samples of that unnamed and vast majority who will not feel envious because the general prosperity of our enterprises is presented rather than the advertisement of individual factors in this achievment. No anount of effort could produce a complete list. To give the sums is manifestly also impossible. Accuracy could not be attained. Uncertain approximation would be our only reward, for in most cases no information could be had from the donors, whose reticence is usually as great as their benevolence. Many letters have been written to living contributors of large sums asking for figures. In only one case has this request been granted. "I would greatly prefer that the amounts of my contributions for the various purposes enumerated in your letter should never be made public." "As to my own giving, I have never kept any account, and know no more about it, so far as amounts are concerned, than you do." "It is impossible to approach at all the amount my honored father contributed pecuniarily in the several ways you have indicated, for such a large portion of it was given in secret." "Father has always preferred to make his gifts in an unostentatious way, and to have as little known of them as possible, and in accordance with this feeling is loth to give the information for which you ask." "When it

comes to writing up one's own doings along benevolent lines, the task is anything but agreeable." "I do not see that it is at all possible to give you the information desired. It may be that the use of our name had better be dropped from the article you intend to write." These are only a few samples of the polite and modest declinations which have been unanimous. The one, who shall be nameless here, whose son has given the information desired, contributed considerably over $5,000,000 during his lifetime, for educational, charitable, and ecclesiastical purposes.

The media of bestowment may be roughly classified as ecclesiastical, missionary, educational, and philanthropic. Others have written of the first three particularly. The last category includes private generosity, of which we have no means of knowing; sums given through local church channels for the relief of distress of every species; superb benefactions to institutional philanthropy, such as educational enterprises (for none of these is self-supporting), homes of various classes, as for the aged, for children, for ministers, for specially needy ones, and hospitals. To undertake even a sketch of the streams that have flowed through these channels, from trickle to torrent, would be a wild effort foredoomed to ridiculous failure. We are forced to generalize with the facts constantly beating against verbal confinements in the struggle for even fractional expression. We, therefore, content ourselves with pale hints, and leave for some well-qualified future census taker and statistician the roll of givers, and the arithmetic of the gifts.

The large number of schools named for generous benefactors bears witness to the generosity of the wealthy. The names of Baylor, Benedict, Bishop, Brown, Bucknell, Colby, Colgate, Hardin, Hartshorn, Mercer, McMaster, Pratt, Shaw, Stephens, Stetson, Vassar, William Jewell, have been given to colleges. The names of Hollins, Peddie, Pillsbury, are among those given to academies and institutes. The Crozer family is linked to one of our theological seminaries. The contributions made by those who have not conferred their names upon the objects of their benevolence are in some cases far larger. It is noticeable that when an institution is blessed with the name of a contributor, it is burdened for the same cause. Others are only too willing to allow those whose name it bears to enlarge its endowment and attend to its financial prosperity. Seats of learning without a patronymic have had large gifts from many sources. Think also of the millions of dollars given by Mr. J. D. Rockefeller to the

University of Chicago, and through the American Baptist Education Society to scores of other Baptist institutions, and also without the mediation of this society to many other educational enterprises; of Mr. J. B. Trevor's gifts to Rochester Seminary; of the handsome endowment of the undenominational Pratt Institute, Brooklyn, by Mr. Charles Pratt; of the hundreds of thousands of dollars given to New York institutions by the Milbank family; of the large gifts of the Leverings, of Baltimore, Md., and the Nortons, of Louisville, Ky., to the Southern Baptist Theological Seminary; of the generosity of Mr. J. A. Bostwick to Southern colleges; the liberality of Mr. James Thomas and Mr. T. C. Williams to Richmond College, Virginia; of the equally noble benevolences of hosts of others to provide buildings and endowments for all the long catalogue of Baptist educational enterprises. And yet opportunities are not exhausted.

Purely philanthropic institutions are necessarily mostly local. These are scattered over the whole land. The very incomplete list in the "Baptist Year-Book" mentions ten homes for the aged, fifteen for the care of orphans and children, three societies for the assistance of ministers who are worn out or unable to work, and six hospitals and sanitariums. Were that list by any means an exhaustive index of all that exists along these lines, it would be in itself a condemning commentary upon the neglect of our brotherhood to realize the compassion which begat the philanthropic ministry of our Lord. But it does not tell the whole story,—far from it. And yet, when all the industry of compilers shall have overcome the negligence of those who ought to furnish complete information, there is no doubt that a perfect roster would reveal that the number of these institutions is pitifully inadequate for anything like the full discharge of our sacred obligations to minister to the physical and temporal well-being of the distressed members of our household of the faith. The institutions alluded to above are mostly all of them in the large cities. Two are in New England, thirteen are in the Middle Atlantic States, four are in Western States, and fifteen are in the enormous territory covered by the Southern Baptist Convention. The luxurious Home for Ministers, given and endowed by Deacon George Nugent, at Germantown, Pa., is national in the scope of its invitation to the needy whom it can help. Other societies for the same purpose cover one State, or several, or only the territory of a district Association. The other charitable enterprises are all local, and must needs be so. Philanthropies for the care of

special forms of suffering are scarce. Perhaps the growing governmental paternalism has had something to do with this condition, but the chief cause for the sparseness is no doubt insufficient financial resources.

Righteous Christian pride should be too great to thrust the care of our afflicted ones upon the humiliating grace of municipal consolation, or the imitable hospitality of other ecclesiastical families. Hospitals are greatly needed. Homes for incurables are temporary havens to their inmates, and the source of hearty doxologies to many who can offer their hopelessly diseased dear ones only the crudest home comforts. Other specific forms of institutional philanthropy will occur to every one. The opportunity for consecrated Baptist wealth in these directions is practically boundless. The United States ought to be well freckled with such buildings. The question is often raised in the minds of many pastors who are daily brought face to face with needs for the relief of which no provision exists among us, whether, after all, it is wisest to encourage what suspiciously resembles a fad of fortune, the lavishing of abundance upon already prosperous educational institutions to piece out the expense of the culture of many who are able to meet the entire cost, and to neglect the less fortunate multitude whose bodily needs clamor for the gentle ministry of food, clothing, and the healing art. "These ought ye to have done, and not to have left the other undone." It will not mar this book if, in the maze of hazy chronicle, there should appear one fiery spot of appeal for the removal of the real reproach of our incommensurate philanthropic facilities.

It would be a congenial task to write of the lives and good deeds of such representative business men as Charles H. Banes, R. E. B. Baylor, Nathan Bishop, A. D. Brown, Joseph E. Brown, William A. Cauldwell, Holbrook Chamberlain, Governor Coburn, Gardner Colby, William, Samuel, and James B. Colgate, S. S. Constant, Mr. Converse, John P. Samuel, Lewis, Robert, and George Crozer, and the like-minded women of that noble family, L. B. Ely, Mr. Estey, Governor Fuller, Daniel S. Ford, whose food and drink it was to do good, Robert O. Fuller, Stephen Greene, C. H. Hardin, James L. Howard, W. M. Isaacs, William Jewell, Amos Kendall, Chester W. Kingsley, W. W. Keen, the Knowles brothers, the Levering brothers, William McMaster, Joseph Milbank, George Nugent, Thomas B. Peddie, H. K. Porter, Charles Pratt, J. D. Rockefeller, J. L. Stephens, J. B. Stetson, James Thomas, W. H. Hills, J. B. Trevor, and

Pierce N. Welch, and a host of others like them. Each of these was or is a reservoir of spiritual and financial strength to local denominational interests. Their sagacity, their well-deserved personal influence, their money, and all that they represented, has gladly been used for Christ in the largest opportunities as well as locally and denominationally. Such as these divide evenly with a consecrated ministry the honor of all our progress in the century. They have kept pace with the most brilliant clerical leadership we have had, and forbearingly supported mediocrity when it has officered the hosts of the Lord, and neutralized the blunders of stupid inferiority. Such as these have devised our policies, harnessed mammon to the King's chariots, fostered intensity of our denominational life and extension of our principles, and made a story of Baptist advance of which we need never be ashamed.

At the opening of the century we were weak in numbers, social position, political influence, intellectual energy, both personal and institutional, and pecuniary possessions. We were strong only in faith and in scripturalness of position. Colonial prestige was denied us, nor did we have the aid of any foreign establishment. No tale is more romantic than that of the reversal of this situation. Now we are a host, we have our share of public office, own a wonderful educational apparatus, have made at least a start in philanthropic ministrations, claim a portion of every social stratum, and have become the stewards of a fair proportion of the riches of the land. Myriads of Baptists have contributed to the charities of other denominations, partly because we had no such appealing enterprises, and partly because our spirit is large enough to ignore rigid sectarianism. In this our business men have set an example, which, though worthy of imitation, has been seldom followed.

A reasonable estimate of the money now devoted to the plants and endowments of our educational and philanthropic institutions yields at least $50,000,000. The value of our meeting-houses greatly exceeds that sum. The contributions for missionary work in all its forms in city, State, nation, and abroad is still in excess of the latter figure. The sums given for the support of public worship during the century vastly surpasses the last expenditure. If all these are added, and it is remembered that these items are far from exhaustive, the stupendous contributions of our business men and women for utterly unselfish purposes during the last one hundred years may be imagined. That every one has done what he

could no one will affirm. But as a revelation of the possibilities that underlie the century upon which we have entered, the dream of the past begets the larger offspring of the reverie of the future. All honor to these, both obscure and conspicuous, unknown and well known, forgotten and memorialized, who alike, by means of the wise use of the mammon of unrighteousness have made friends, who, when it fails, will receive them into everlasting habitations.

W. C. Bitting.

XXVII

BAPTIST WOMEN OF THE NINETEENTH CENTURY

In selecting women for presentation in this article we have made no attempt to show a list of names in any sense complete. Our limit of space forbade this. Our purpose is to indicate the work that women have done and are doing for the cause of Christ in this land and in other lands. We have chosen a few representative names, scattered along somewhat evenly through the century, and distributed over various fields of work.

Among the very first of American women to devote their lives to the conversion of the heathen in foreign lands was Mrs. Ann Hasseltine Judson. The influence of her life is incalculable. Her courage and endurance in caring for her husband through his long imprisonment, in keeping him alive in spite of the cruelty of his persecutors, her skill and her almost superhuman exertions that were finally rewarded by his release—the whole heartrending story of the young wife's sufferings and self-abandonment, made known to the world through her own artless narrative, has perhaps done more than any other one thing to awaken an interest in America in the cause of foreign missions.

Ann Hasseltine was a bright, vivacious girl, fond of social pleasures, and popular among her friends and schoolmates in the town of Bradford, Mass., where her early years were passed. At the age of seventeen she had a very profound religious experience. Perhaps modern readers of the young girl's diary, written at the time, would be inclined to the opinion that she was even morbid in the intensity of her emotions. The result of an agonizing struggle was a permanent renunciation of the vanity of the world. With all the ardor and strength of her nature Ann entered upon a life of service to God. A few months later she united with the Congregational church at Bradford. When she was about twenty-one years of age, her hand was sought in marriage by Mr. Judson. At this time he had recently been graduated

from Brown University, and had received an appointment as a foreign missionary from the American (Congregationalist) Board. They were married in February, 1812, and in the same month sailed for Calcutta, where they were welcomed on the eighteenth of June by the venerable Dr. William Carey, the great founder of modern missions.

The story of the long voyage and its investigation of the subject of baptism has been so often told that it need not be repeated here. Both Mr. and Mrs. Judson became Baptists, and were immersed in Calcutta. They made this change knowing that they would thus cut themselves off from their home support, and lose the sympathy of their dearest friends. Mrs. Judson at this time wrote to her parents: "We are both confirmed Baptists, not because we wish to be, but because truth compelled us to be. A renunciation of our former sentiments has caused us more pain than anything that ever happened to us through our lives."

After passing through many perils and perplexities in search of a permanent sphere for their labors, the young couple finally settled in Rangoon, a seaport town, then the capital of the Burman empire. Here for about ten years they persevered in one of the most discouraging tasks ever undertaken by man and woman. Part of this time they were assisted by other missionaries sent out from America, but often they were alone in their labors. The difficulties of a barbarous language, ill-health brought on by the climate, the interference with their work by the Burman government, the loss of their darling firstborn, isolation, loneliness, the meagreness of the result of their costly sacrifice, were among the things that called for faith and Christian courage of the highest order. It was about six years before a single convert had been made. Mrs. Judson's special share in the work was the instruction of girls and women in the truths of the Bible, for which purpose she conducted either a Sunday-school or a day school as soon as she had become sufficiently acquainted with the language.

Toward the close of the period of their ten years' stay at Rangoon, Mrs. Judson was obliged by the condition of her health to repair to America. While here she visited some of the leading cities, where she endeavored to awaken an interest in foreign missions. Her powers of graphic narration and eloquent appeal were reinforced by her engaging personality and she accomplished much.

No part of our denominational history is more familiar than is that which connects itself with these devoted missionaries

during the years that followed. The Burman War, the horrible sufferings of Doctor Judson, the unconquerable devotion of the heroic wife and the sad ending of her life at Amherst, in 1826, during the absence of her husband, has all been told over and over again. We might search the records of history in vain for another such example of female heroism and endurance, of Christian faith and fortitude, in the midst of such crushing calamities and misery. The far-reaching influence of her sad life can never be estimated. She left behind her a husband broken by grief, and her death threw a gloom over the Europeans in Amherst who had learned to love her during the brief space of her sojourn with them.

Eight years after the death of his first wife Mr. Judson was married to Mrs. Sarah Hall Boardman, who will be the next subject of this sketch.

The life of Sarah Boardman Judson has been charmingly written by Mrs. Emily C. Judson (Fanny Forrester), Mr. Judson's third wife.

Sarah Hall was born in the year 1803, in the State of Massachusetts, the eldest of thirteen children. Her parents' means were scanty and Sarah early learned lessons of self-sacrifice and patience. She was a beautiful child in person, and in character, a gentle, unassuming nature, endowed with a true poetic gift. In her childhood she wrote poetry of a deeply religious tone, revealing at times an intense interest in the conversion of the heathen. When the young missionary, Coleman of Arakan, died in the midst of his labors among the heathen, Sarah was deeply affected by the sad event. One evening, not long afterward, she returned home from a prayer meeting joyful with the news that a successor to Coleman had been found—a young man in Maine, named Boardman. Sarah gave expression to her feeling on this occasion in an elegy, commemorating the death of Coleman, beginning:

> 'Tis the voice of deep sorrow from India's shore,
> The flower of our churches is withered, is dead,
> The gem that shone brightly will sparkle no more,
> And the tears of the Christian profusely are shed.

The poem fell under the eye of the young man from Maine, who recognized the noble enthusiasm of the author, and found means of meeting her. In July, 1825, Sarah Hall and George Dana Boardman were married, and left their native country to join the American missionaries in Burma.

The young couple resided for some time in Calcutta and

Moulmein, and finally settled in Tavoy, 1828. Both Mr. and Mrs. Boardman suffered severely from ill-health in the new climate, and within about two years after their coming to Tavoy, they lost two of their children, one only, George Dana, a delicate boy, remaining to them. In 1831 Mrs. Boardman was left a widow. She bravely decided to remain at Tavoy, however, and carry on, as well as she could, the work begun by her husband. Speaking of herself and her fellow-missionaries, she writes, the year after her husband's death :

"Last April I opened a school, with five scholars, under the care of a respectable and intelligent Tavoy woman. We met with much encouragement so that other schools have since been established, and our number of day scholars is now about eighty. These, with the boarding schools, two village schools, and about fifty persons who learn during the rainy season, in the Karen jungle, make upward of 170 under our instruction."

The day schools were supported by the English government, whose policy it was to exclude the teaching of Christianity from the course of study, but Mrs. Boardman, through her good management, her firmness, and the tact which she used in her correspondence with the civil commissioner in authority, won for herself the privilege of giving Christian instruction in her schools, when it was prohibited in others.

We have not space to describe Mrs. Boardman's tours through the Karen jungles and marshes, when she sometimes gathered about her several hundred of the Karens, for whom she would conduct worship with the help of a Burman interpreter. Such perilous labors were difficult for one of her retiring disposition. Her tastes were decidedly domestic.

About four years after the death of her husband, Mrs. Boardman was married to Doctor Judson, and removed to Moulmein. She at once commenced the study of the language of the Pequans, a people numerous in Moulmein, and soon organized female prayer meetings, a maternal society, and classes for the instruction of women. She also, as soon as she had gained sufficient command of the language, made a translation into Pequan of the New Testament and of a life of Christ. At last her health began to fail under her heavy burdens, and a voyage to America was decided upon as affording the only hope of recovery. Her husband and three eldest children were to accompany her. On reaching the Isle de France, Mrs. Judson was so much improved that it seemed no longer necessary for Mr. Judson to continue the journey

with her. It was on this occasion, when it had been bravely resolved that he should return to his missionary labors, and she and the children pursue their way alone, that Mrs. Judson wrote the beautiful and touching verses :

> We part on this green islet, Love,
> Thou for the Eastern main,
> I for the setting sun, Love—
> Oh, when to meet again?

But the promise of recovery proved false. The ship bore on the husband with his dying wife. Mrs. Judson breathed her last when the ship was anchored at St. Helena, and her body found a resting-place in the lonely island.

Mr. Judson proceeded upon his journey, and reached America in October, 1845, after an absence of nearly thirty-four years. Two months later, at the house of Dr. A. D. Gillette, he met a young author by the name of Emily Chubbuck, better known by her pen name, Fanny Forrester. He had been attracted by a volume of her sketches, and, in accordance with his direct and earnest nature, he entered without preliminaries into a serious conversation with her by asking how she could reconcile it with her conscience to employ such noble talents in such trifling sketches as he had read from her pen. The result of the conversation was that Mr. Judson secured Miss Chubbuck's consent to write the memoir of his recently deceased wife. The two met frequently after this. The friendship so suddenly begun ripened into love, and when Mr. Judson returned to Burma a year later he took with him Emily Chubbuck to share his labors and be a mother to the two boys left behind.

Mr. Judson only lived about four years after his third marriage. During this time Mr. and Mrs. Judson were either at Rangoon or at Moulmein. Mrs. Judson, from her arrival in the new climate, suffered much in her health, which had always been delicate, but in spite of this and her many duties as housekeeper, wife, and mother, she executed the memoir of Mrs. Sarah B. Judson with great rapidity, six weeks only elapsing from her first examination of the materials put at her disposal to the completion of the work. She also made rapid progress in the study of the language and became actively useful in the mission by conducting prayer meetings and giving instruction in the Bible.

After her husband's death Mrs. Judson's first purpose was to remain in Burma and continue, as far as she was able, her husband's work, but her failing health compelled her to

return to America. A little more than five years after she had left her native country she found herself once more in the home of her childhood.

When she first took upon herself the responsibilities of a missionary's wife, many who admired her for her clever magazine sketches feared that she might prove wanting in the qualities demanded by the arduous duties of her new life. But she had abundantly proved such misgivings groundless. She had been a faithful wife, a devoted mother, and an earnest worker in the mission field. She lived for three years after her return to America, and during this time occupied herself in collecting materials for the life of her husband, to be written by Doctor Wayland, and in caring for the material and spiritual welfare of her husband's children and her own little girl.

Mr. and Mrs. Francis Mason came to Tavoy a few days before the death of Mr. Boardman. Mrs. Mason's efforts were largely directed toward the education of Karen children. She had at one time under her management twelve jungle schools among the southern Karens. The teachers in these schools were natives, trained for the most part by Mrs. Mason. She frequently visited the schools, and besides looking after such practical details as supplies of pencils, stationery, books, etc., by her wise encouragement and suggestions of improvement did all in her power to keep up a high standard of instruction. Many valuable assistants to the missionaries were equipped for a useful work in these schools. The establishment of a school in a heathen village usually resulted in the introduction of Christianity into the place and an entire change in the aspect and character of the people.

When the theological seminary for Karen preachers was founded, in the year 1842, Mrs. Mason gave much of her time and strength to it, superintending the domestic arrangements of the boarding department and assisting in the work of instruction. She was especially successful in the teaching of geography. A school geography in the Karen language written by her has been widely used by the Karen children of Burma. Other books prepared by Mrs. Mason are short histories of Samuel, David, and Elijah in Burmese.

Some of the work done by Mrs. Mason among the wilds of the Karen region required heroism and endurance of the highest degree. She accompanied her husband in some of his expeditions to remote and inaccessible Karen hamlets, perched sometimes like an eagle's nest upon a craggy summit

or hidden in a secret mountain glen. She herself went from cabin to cabin among the settlements, and by her instructions and exhortations prepared the way for the first establishment of churches in regions hitherto unexplored.

While the Boardmans and the Masons were laboring for the Karens and Burmans, Mrs. Nathan Brown was doing a noble work as her husband's helpmate among the Assamese. With womanly heroism she endured the hardships, perils, and sorrows that usually make up the lot of a missionary. Her most fruitful work in Assam was begun about the year 1850 at Sibsagor, some sixteen years after her arrival in India. She had just returned to the field after a voyage to America, where she had undergone that severest trial of the missionary's wife, the parting with her children. She decided now to adopt and bring up as her own a few little Assamese girls. "These girls," she said, "I shall hope to train up, by the blessing of God, to know and love the Saviour, and I hope that they will become the wives of native Christians and the most promising of native preachers, and that they may live to do good to their fellow-countrymen long after I am gone."

A few months after this resolution had been taken, a Mussulman beggar appeared at her door, with two children in his arms. Their mother, such was his story, had been devoured by a tiger, and prostrating himself at her feet, he begged that she would receive the younger of the children. Mrs. Brown needed no urging. She opened her empty, motherly arms to the bright-eyed little girl of three. This was only the beginning. It was not long before she had a family of fifteen. There was a variety of castes and nationalities—Mohammedan, Hindu, Brahman, and Eurasian. Her means for the support of this family were limited, but she trusted God. "My faith fails not," she said; "my Father in heaven, who of his good providence gave them to me, is rich, and I do not think he will withhold the necessary support."

Very touching is the story of the conversion, one by one, of these missionary waifs. They were very responsive to the tender influence of their foster-mother's love. Mrs. Brown had the happiness of seeing ten of them received into the fold, and of the whole number there was not one but finally yielded to the claims of Christianity.

Mr. and Mrs. Whiting had joined the Browns at Sibsagor, and after the latter had been compelled to leave the field, Mrs. Whiting assumed the care of the little family school.

For a whole year, 1858, Mrs. Whiting did not see a white woman's face. Later, the Whitings were joined by the Rev. Cyrus F. and Mrs. Mary Bronson Tolman.

At Thongze, in Burma, a very flourishing mission station is the fruit of a woman's life labor. Fifty years ago this place was a jungle village, stagnating in almost absolute heathenism. Now there are nine native preachers there, and two churches with about 400 members. Mrs. Marilla B. Ingalls is the human agency that has accomplished this transformation. She and her husband came to Burma as missionaries in 1851. Left a widow six years later, she selected Thongze for her home and bravely took up her work.

She has met with marked success in winning Buddhist priests to Christianity. She has trained many native preachers. She has founded schools and libraries, often herself fulfilling the functions of architect and builder. She has administered medical aid to hundreds of sufferers. She has gone from house to house carrying the glad tidings of the gospel. Many perils and privations has she bravely endured in following her calling. Her home has twice been burned, and a price has been set upon her head. Miss Evans, who was appointed a missionary in 1871, has been for many years a co-laborer with Mrs. Ingalls.

A field that presents peculiar difficulties to the Protestant missionary is a Roman Catholic community, where the people live in superstitious ignorance under the complete domination of the Catholic priesthood. Such a field, unattempted by missionary effort, existed in Canada in the first quarter of this century. Perhaps there was not then a French Canadian Protestant in the whole country; to-day there are thousands of them. Several Protestant denominations have had a share in bringing about this result. Among the missionary workers who opened the way for others by driving the entering wedge into the unbroken front of Romanism, the leading spirit was Madame Feller. There is no human skill that could now estimate the extent of Madame Feller's influence in all its radiations. Following is a brief sketch of the life and work of this remarkable woman:

Henrietta Odin was born in Switzerland, in the year 1800, of Protestant parents. Although she joined the national church of her country at the age of sixteen, she had at that time no knowledge of the doctrine of regeneration. She felt a lack in her religious experience, but as the church which had become spiritually dead could offer her no help,

she sought happiness in society, where her naturally vivacious temperament, her brilliancy, and her quick sympathies made her very popular. After her marriage, a religious revival in Lausanne, the city where she lived, threw society into a veritable commotion. Those who received the newly expounded evangelical truth became subjects of government persecution. Madame Feller was deeply moved by the preaching which she heard, and at last, after passing through a period of intense darkness, she found perfect peace in God.

Madame Feller was still a young woman when she lost, first, her only child, and soon after, her husband. Her grief was extreme, but she bore bravely up. She now began to devote her time and strength to works of charity. She became so well known for the instruction and consolation which she administered to those in trouble that she often received letters from the distressed in other cities asking for help and advice. In the year 1834 she received from a very dear friend of hers, Madame Olivier, who had recently gone with her husband on a religious mission to Canada, letters describing the pitiable condition of the French Canadians. The year following the Oliviers found themselves reinforced by Madame Feller and a Mr. Roussy, a fellow church-member of hers.

Madame Feller had since her husband's death, through independent study of the New Testament, adopted the Baptist principle, that only believers are proper subjects for baptism. The question of immersion, however, had not occurred to her. The Oliviers had become Baptists on their voyage across the ocean and after their arrival in Montreal had been immersed. So it happened that from the first the missionaries naturally identified themselves with Baptists. When the Oliviers, before the plans of work were matured, were obliged by considerations of health to return home, they left Madame Feller and Mr. Roussy to carry on the undertaking, as best they could, alone. A village called Grande Ligne, about twenty miles from Montreal, became the seat of their mission. Madame Feller opened a school in the garret of a friendly house. She began with about twenty children, whom she instructed all day, while in the evening she conducted a class for adults. Such was the beginning of the Feller Institute. Meanwhile, Mr. Roussy established a number of preaching stations in the vicinity, one of which was at Grande Ligne. Conversions from Romanism took place rapidly, in spite of opposition from the priests.

Financial support for Madame Feller's school, after she had exhausted her own private fortune, was received from

various sources. The Baptists of Montreal interested themselves in her work, and as time went on, Madame Feller, with friends of her mission, made tours in the United States, collecting funds. She was also generously aided by her church in Switzerland. In 1840 a mission house was built for her use, containing a chapel, schoolroom, and accommodations for boarding pupils.

One of the greatest difficulties that Madame Feller had to contend with was the bitter opposition of the priests and often the violence of mobs. The conversion, however, of a very intelligent and well-educated young priest, and the addition of his influence and labors to the mission force, greatly increased its strength. As the work widened, and schools and churches were established in neighboring towns, it became more difficult to meet the increasing expenses. Assistance was sought and obtained first from the Canada Baptist Missionary Society, and later from the American Baptist Home Mission Society. Although Madame Feller and Mr. Roussy had never formally connected themselves with the Baptist denomination, they had acted in accordance with Baptist principles, and now their choice of patronage seemed entirely appropriate. In November, 1855, the Feller Institute, so called, a school for girls, was opened at Longueil with twenty-six pupils. The school at Grande Ligne was reserved for the education of young men.

Madame Feller, exhausted at last by her almost superhuman labors, died at the age of sixty-eight, in 1868. She had been engaged in her mission work for over thirty-two years. She and Mr. Roussy came to Montreal unknown, unbefriended, alone, and without definite plans of work. Now fifteen mission stations, and nine churches had been established. The school at Grande Ligne was attended by thirty-four young men, and the Feller Institute at Longueil was prospering. Many day schools in connection with the missions were in operation. The secret of Madame Feller's wonderful power was her large outflowing affection. She had a mother's influence over the hearts of her pupils and associates.

An army of devoted and patient women is toiling among the freedmen of the South, bringing the light of the gospel into homes darkened by superstition and ignorance.

A leader in this army is Miss Joanna P. Moore. It was not without a struggle that Miss Moore, a recent graduate of Rockford Seminary, relinquished long-cherished hopes and plans to respond to a call from the South. She began her

life-work on Island Number Ten, in the Mississippi River, November, 1863. When she landed on the desolate shore of the island, where 1,100 Negro women and children were perishing for want of food and clothing, she found plenty of work for hand as well as heart. There was nothing romantic or picturesque to please the fancy of a young girl in the course upon which she was entering. Little was the reward to be looked for in the gratitude of the degraded and ignorant for whom her life was being expended, and often it required courage to bear the contempt of the Southern white people for a laborer among the despised race —contempt which she has long since triumphantly lived down. During the thirty-eight years of her service Miss Moore, desiring to reach as many homes as possible, has distributed her labors among various cities and towns of Mississippi, Alabama, Arkansas, and Georgia. She is now at Nashville, where she is in charge of a training class for wives and mothers in the Nashville Home.

She has done much house-to-house visitation, endeavoring to train mothers to care for their homes and children. In 1885 she started a monthly paper, "Hope," which now goes into 8,000 homes, making them brighter and purer with its words of practical advice, and its message of love and encouragement. In 1888 she established at Baton Rouge, La., a boarding school for the training of mothers. In 1892 she organized "The Fireside School," of which her paper, "Hope," is the organ. The Fireside School is a school conducted at home around the fireside. The pupils are the parents and children, and the parents are also the teachers. The family is expected to read each year an assigned course of study which includes such books as "Peep of Day," a "Temperance Reader," "Black Beauty," "Story of the Bible," etc. Miss Moore, writing of the results of these schools, says: "Thousands of wives and mothers who were sitting in helpless ignorance have through our paper, and other agencies it has set to work, learned how to read."

Spelman Seminary, a school for colored girls in Atlanta, Georgia, before it had attained substantial form, was a noble conception in the minds of two women, and to their practical faith in their own ideals the institution owes its present existence. These two women were Miss Sophia B. Packard and Miss Harriet E. Giles. In the year 1881, Miss Packard and Miss Giles, being deeply interested in the elevation of the freedmen, opened a school in the basement of the Friendship Church, in Atlanta. Desiring a broader field for their influ-

ence they soon after this began to interest others in their work, with the result that subscriptions to it, coming slowly at first, and often not without words of wise-headed discouragement, finally poured in from many sources—from the abundance of the rich and from the savings of the poor, from the very destitution of the eager Afro-Americans themselves.

Miss Packard died in 1891, leaving her friend, Miss Giles, to carry on the enterprise so well begun. The latter secured the services of Miss L. H. Upton, a woman of fine Christian culture, as associate principal, and the good work continues. At present the seminary has eleven buildings and about fourteen acres of land.

Of the Baptist women who have made for themselves a name in the field of literature, we have already mentioned two, Mrs. Sarah B. Judson, and Mrs. Emily C. Judson (Fanny Forrester), both of them renowned also as foreign missionaries.

Miss Mary Johnston, a young woman recently emerged into the full light of fame as the author of the marvelously popular historical romance, "To Have and to Hold," although not known for any distinctively religious contribution to literature, does honor to the Baptist denomination.

Mrs. Hannah Chaplin Conant, wife of the Rev. Thomas J. Conant, was the author of a number of valuable and learned books. In 1844 she published a translation from the German of Dr. G. F. A. Strauss' "Lea, or the Baptism in Jordan." Later followed translations of the commentaries of Neander on the Epistle of Paul to the Philippians, the Epistle of James, and the First Epistle of John. In 1855 was published her first extended original work, a biography of Adoniram Judson, the great missionary to Burma, entitled "The Earnest Man." In 1857 appeared her translation of H. F. Uhden's "The New England Theocracy," an exhaustive and discriminating treatise on the early ecclesiastical polity of the Puritans. Her most important original work was "A Popular History of English Bible Translation," published in 1856, a work of great erudition, covering the period from Wycliffe's time to the issue of the King James', or Common version of 1611. She was also a frequent contributor to literary and religious periodicals, and the translator of several of Gustav Meritz's stories for children. Amid all her domestic cares she found time not only for her own extensive literary labors, but for aiding her husband in his learned investigations. She possessed a thorough mastery of the German language and literature, and a working knowledge of

Greek, Latin, and French, and was widely read in English literature. She was a woman of strong Christian faith, a devoted mother, a true helpmate to her husband, and the center of a choice circle of warmly attached friends. She had unusual breadth of view, absolute sincerity of heart and mind, brightened by a keen sense of humor and a hearty appreciation of excellence in others.

Mrs. Caroline Atwater Mason holds a high rank among the authors of the day. The titles of some of her books are, "A Titled Maiden," "A Loyal Heart," "A Minister of Carthage," "The Quiet King," "A Minister of the World," "A Wind Flower." Mrs. Mason's latest book, which may be called her first novel of full proportions is entitled "A Woman of Yesterday." Of the general purpose of Mrs. Mason's literary work this might be said: it seeks to show the inner workings of the spirit of men and women who contend in various lines for faith and duty with the spirit of self and sin in its various manifestations.

Miss Marshall Saunders, by her "Beautiful Joe," a true classic, has won for herself an eager following of little readers. "Beautiful Joe" cultivates a kindly sympathy for dogs, as "Black Beauty" for horses.

The family department, entitled "Hours at Home" of "The Standard," Chicago, has for the past twenty-four years been admirably conducted by Mrs. James S. Dickerson. Mrs. Dickerson is an author of marked ability and earnest purpose. Besides her frequent contributions to her department of "The Standard," she has written a life of her husband, which for its literary excellence, as well as for the story told, deserves an honored place among the biographies of the century.

Mrs. Sallie Rochester Ford is associated with her husband, S. H. Ford, in the editorship of "Ford's Christian Repository and Home Circle," St. Louis. Mrs. Ford is the author of a number of works of fiction serious in their purpose. "Grace Truman," perhaps the most popular of her books, has done much to make clear Baptist belief with regard to baptism and the Lord's Supper. "Evangel Wiseman" was written to show that believers in Christ are the only proper subjects for baptism. In "Mary Bunyan, The Dreamer's Blind Daughter," the purpose of the author is to set forth the scriptural view of liberty of conscience, and to make manifest the great truth that faith overcomes. "The Inebriates" champions the cause of temperance.

We have mentioned only a very few of the Baptist women

who have helped to make the world better during this nineteenth century. There are a hundred others of more or less general reputation, and thousands known only in their own immediate circles, who by filling well their places, have made possible the progress that has thus far been achieved. Beyond the seas, among the neglected in the home land, in the walks of literature, Baptist women have wielded a steady influence, not the less effective because often obscurely exerted. In all lines of Christian work the qualities that are distinctively womanly are needed, and always will be needed, as long as there are sick people to be cared for, children to be trained, ignorant mothers to be instructed, broken hearts to be comforted, hungry souls to be fed, morsel by morsel, with saving truth.

MAUD WILKINSON.

XXVIII

MOVEMENTS OF BAPTIST THEOLOGICAL THOUGHT DURING THE NINETEENTH CENTURY

Baptists in America in the nineteenth century have been in many ways more like the primitive Christians of the first century than like any other. Simplicity of faith and directness of service have been noteworthy characteristics of our life. We have been largely engrossed in preaching the gospel and in planting churches everywhere. The century has been full of pioneer work. We have gone from village to village, town to town, city to city, preaching the call to an immediate repentance and to faith in Jesus Christ. This explains our extraordinary increase in numbers. It has put us in the forefront of the Protestant bodies. It has been also the reason for the comparative simplicity of our faith and life. The thought of Baptists has, therefore, in this century been very largely turned toward practical administration, organization of work, and all that belongs to establishing an ordered church life, and very little toward the framing of speculative or of theological systems. Philosophies have influenced only in a limited way the great body of our people hitherto.

The unexampled growth and development of the new world, both in material resources and in population, have concentrated our thought and energies upon pioneer evangelization, and the founding of institutions, philanthropic, educational, and missionary. Each exciting epoch of our Baptist history has for the most part centered in some practical reform or in some aggressive action looking toward the regeneration or the betterment of mankind. The pioneer preacher, planting little churches in the great wilderness, his library in his saddle-bags, his study in his saddle, and his meeting-house a log cabin or the shade of a tree, is the typical feature of our life in the first three-quarters of the century. Time was scant for developing theological systems. Men's thoughts were occupied rather with the quick con-

quest of communities of men for Christ, and in putting into execution the most practical and efficient plans for compassing that great service. The people had scant appetite for speculation. The subduing of prairies, forests, rivers, and mountains; the coping with wild beasts, savages, and the strangeness of new surroundings; the mastery of new conditions of life; the building of cabin, schoolhouse, meeting-house, and every other evidence of an ordered civilization; the formulating of new laws and of new political compacts; the organization of new social relations, new racial neighborliness, and a new social future; the planting of the academy, the college, and the theological school; all these things were born out of struggle, and the intensest application of shrewd common sense to the every day affairs of human life. The lack of an educated ministry and of an educated laity as well tended toward the same practicalities.

Preaching was azoic in its simplicity, literalness, and directness. Current philosophies appear to have had little influence on our preachers. French infidelity, whose brilliant reign in the United States during the last quarter of the eighteenth and the first quarter of the nineteenth centuries seems to have been a congenial sequel to the social and moral chaos incident to the Revolutionary War, was met by us not with intellectual subtleties of argument, but by a rigid application of biblical truth to the consciences of men. The very words of Scripture were an answer to the scintillating *bonmots* of Jefferson, Franklin, and a host of small imitators who were hostile to Christianity. Sneers at morality, jests at religion, and the whirl of worldly pleasure were met by a "thus saith the Lord," or the thunders of a prophesied judgment.

But the steady mastery of our material resources and the growth of our urban life have been steadily ushering us into the complexities of the older civilizations. Our educational institutions have multiplied. Our ministers who have become educated are already a host. Educated laymen sit in our pews. There are evidences that we are on the eve of a new era in our history, and that we are to take our place in the twentieth century as contributors to organized theological thought and to have a share in molding the profounder intellectual life of our nation. How this will change the form and affect the growth of our denominational life it is not for me to hazard even a guess, but that it will change our corporate life in many ways there can be no doubt. We are already toilers in wide realms of speculative thought and are woven into the cultured life of our time.

It is a notable fact, and confirmatory of what has been said about our lack of share in the thoughtful life of the century, that we have had no published Baptist work in systematic theology until within the last twenty-five years. No school of thought, either philosophic or theological, has developed among us. Nor is it because we have had no profound thinkers, but rather because hitherto our spirit has led us into administrative and executive service. There are some evidences now that this is not to remain true of us, but that there may arise some diversities of thought which can be harmonized only in our consciousness of a larger unity.

Our preaching of to-day, whenever it departs from its earlier and simple biblical form, it is to be feared, concerns itself more with the scientific and philosophical explanation of things than with the things themselves. Philosophies of sin and redemption, of guilt and atonement, of spirit and matter, of incarnation and immanence, of man and God, are more discussed and urged than the facts themselves as vital realities. A hundred years ago the facts themselves, with little explanation of them, in all their plain and moving reality, were urged upon men and were mightily persuasive.

It is doubtful, now that the emphasis has been transferred from the facts to the philosophy of them, if the facts are as vividly real as to the men of earlier generations. Another hundred years may restore equilibrium, and out of the synthesis of fact and the explanation of fact may give a power and realism to them which is confessedly wanting to-day.

The Bible has always been both law and authority among us, but the grounds for such unqualified acceptance have somewhat shifted during the century. Verbal inspiration, which carried with it the assurance that what it recorded was a divine revelation, because it was so recorded by inspiration, was generally held both in the North and the South. It was like the "ten words" of the law written by the finger of Jehovah. The Scriptures were accepted unquestioningly as the very words of God. A crass verbal theory barred the way against any inquiry into the grounds of authority. Inspiration required that what it recorded should be accepted as revelation; in other words, inspiration was the primal attestation to revelation. To-day this position is reversed and revelation attests inspiration.

Baptists now appear to accept the authority of the Scriptures chiefly because of the Christian consciousness of their eternal fitness to be the words of God. God, who has been realized in experience, is the final, critical test which is ap-

plied to everything which purports to be a divine revelation. The real and ultimate grounds of acceptance are the affirmations of Christian consciousness. The verbal theory itself has been modified so as to allow for the free play of the human element in inspired utterance. Clearly the inspired writers are not automatons. Man, viewed with a truer conception of his freedom, appears in a new light, both as the receiver and the recorder of a revelation. The dynamic, the religious, and the gracious theories of inspiration all rest fundamentally on the Christian consciousness as the final arbiter of what is or is not a divine revelation.

The deep ethical consciousness in man critically attests whether what purports to be a revelation recorded by inspiration is one or not, and this attestation antedates inspiration. The criterion is that it is consonant with the ethical nature of man which answers to the ethical nature of God. Man in the darkness which he has gathered about himself harks to listen for the voice of God. When he hears him whom he was created to hear, and that message which through creation he is capable of hearing, his sense of fitness, of consummation, he calls the evidence of the presence of the supernatural. This revelation may be his condemnation or his assurance of blessedness, but it is the assured presence of the supernatural. It was the call of God to Adam in the garden in the cool of the day. It is the call of God to man in the darkness of sin and guilt.

Christian consciousness affirms both God and the call; both the fitness of the revelation for the soul and our own God given ethical capacity to respond. The key and the lock were made to fit each other. Men do not to-day accept revelation or inspiration upon any external authority either of faith or tradition or history. Hence the methods of historical criticism, which seemed for a while to its friends a magician's wand, both to destroy and to construct, is distinctly a failure, in so far as it either confirms or denies the authority of the Scriptures. It can, in a superficial way, show errors made in transmission through copyists. It can throw interesting sidelights of historic environment upon the men and times of biblical history; but it can no more touch the ultimate grounds of the authority of the Scriptures than water can be a sensitive test of golden ore. It is the Christian consciousness which stubbornly asserts that God has made a revelation, and recorded it through men in accurate forms which fit it for its use. The treatment of the Scriptures as literature; the free historical criticism; the grounding of them on

naturalism, however lofty; the attempts to explain them as merely inspired human utterances—all fail because of the incontestible evidence in the soul of man that they are really the words which God is speaking to men. It is in this region where the ethical nature of man responds to the ethical nature of God, harks up to him as its creator and pattern, that the conviction of the supernaturalism of the book is formed. It is not man speaking to man. That lies in the realm of pure naturalism. That would be literature only, even though it were of an exceedingly lofty type and were the utterance of an ideally perfect man. But it is God speaking to man, and the quick, uncontrollable response of the nature of man to God is the evidence of the revelation.

There are manifold theories to explain the co-operative relation of God and man in inspiration, but these concern only the method, and, indirectly, the fact. There seems to be among us something of a drift toward verbalism, which is not the old verbal theory resting on external authority and mechanical in action, but one which feels that there is an ethical fitness and therefore an ethical necessity in reporting the revelation of God in accurate terms which are not left to the caprice of the human writers. The restatement of the doctrine of inspiration is yet to come; but whatever its form, evidently it is to include the idea of accuracy.

There has been little change in regard to the statement of the doctrine of the person of Christ. There has been an increasing enrichment of conception both of his human and of his divine nature. Baptists have not been led very far afield by the widespread humanitarian views of our Lord's person. We have clung tenaciously throughout the century-long controversies to the truth of the real deity and the real humanity of Christ. Many among us are attempting to study minutely the "consciousness of Jesus" and to see if the psychological method will furnish a new interpretation of his deeds and nature. The earlier method was the study of externalities, his words, his acts, and the impressions of his contemporaries.

Little attention was given to his consciousness. Preaching, therefore, presented Christ in very concrete forms and with a bodily realism which is somewhat wanting in the later method. The only means of knowing the consciousness of Jesus is through his words and acts, and it is possible for men to read into it their own prejudgments. Hence the latest method, fascinating as it may be, is fraught with peril to truth. Men are tempted to make Jesus what they would

like him to be rather than what he is. The concrete method must always have a use as a test and a restraint upon any psychological interpretation, and, while the latter may add to the breadth and depth of our knowledge of the person of Jesus, it must needs be used with great caution.

The doctrine of the immanence of Jesus has been greatly emphasized at the end of the century. It has often been presented in such a way as to make it nothing but an idealistic pantheism. Dualism is a settled conviction of the race, and all monistic theories seem only a logomachy. The immanence of Jesus does not necessarily require a unity of substance in the universe. The only conclusion which we may be said to have reached with unanimity is that Jesus as creator, preserver, and redeemer of the race of mankind has a more vital relation with the whole organism which we call mankind than was formerly believed. The solidarity of the race and the voluntary union of Jesus with it by incarnation make him to be in the race and of the race in no forensic or fictional way, but in a reality whose full meaning we are still seeking to understand. It is at this point that modern thought, in its struggle for new knowledge, has put forward the teachings of atonement by incarnation, the salvation of all men ultimately by reason of Jesus' vital union with the race, and the probation after death. It is urged that men who have not heard or have not received the gospel may yet have many opportunities to accept Christ through a further hearing of the gospel, and that thus his immanence in the race will in the end insure the salvation of all men.

The theory of evolution in the realm of biology has given us a new conception of mankind as one great organism. But Christian thought has not yet reached a satisfactory dogmatic conclusion in regard to our Lord's union with it by incarnation. It has reached one and a necessary conclusion, that this union is real and vital, not theoretical and mechanical.

The reopening of the question of the origin of evil, of race sin as well as individual sin ; of race penalties as well as individual penalties ; of how far the union of Christ with the race lifted both kinds of penalty ; to what extent incarnation marks Christ to be in every man and every man in him ; of the view that, as Adam's sin penetrated efficiently the whole organism of mankind, so will the leaven of Christ's righteousness penetrate with equal efficiency the same total organism ; that the incarnation of Jesus implies his immanence in the whole race and in every individual of it, so that finally there will be no alienated soul—these form a legacy of questions which the old

century has left in the minds of a multitude of men. The evolutionary theory in its re-emphasis on mankind as an undivided organism started them, but can by no means answer them. The idea of redemption by incarnation eliminates the cross as a prime factor, and the whole incarnate life of Christ, including his cross, is made the new vitalizing power in the whole body of mankind, once dead in trespasses and sins. To answer these queries a new study of the nature, freedom, and responsibility of the individual human will must be made, and also of the relation of the immanence of God to it. Is there an element of necessity in transmitted sin and also in imparted righteousness, so that men are not wholly free in the one or the other? Stripped of all disguises, these questions may all be summed up in one, Will God certainly and finally save all men? A small group of Baptists is answering this question equivocally, but the great mass of them do not so answer. They adhere unhesitatingly to the Master's words, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." They see the awful realism in these two great and eternally separated classes. There is a "great gulf fixed between them." Baptists are everywhere proclaiming the "cross of Christ" as the central fact in redemption and as the climax of God's self-expression of love in Jesus Christ.

The realistic phraseology concerning cross, crucifixion, blood, death, and tomb may not be used in so gross a way as formerly but the sublime facts, the living truths which lie under them, are just as strongly emphasized as of old, and the personal appropriation of Christ is both the ground and the evidence of salvation.

The emphasis of formulated dogmatic thinking upon the doctrine of the atonement still rests very largely upon the results of it as a method of redemption. The nature and necessity of it, not as growing primarily out of the fall of man but as having its ethical necessity in the self-unfolding of the nature of God, need a new study and statement. The present moral, governmental, vicarious, and vital theories are chiefly illustrations of how the atonement affects men. They are the varied explications of the method of its working. Naturally this would be an outstanding feature of the doctrine if it is to have influence with men. But broader speculative thinking, the newer study of mankind as an organism, the vital identification of Christ with it through incarnation, as well as the present insistence of so many thinkers that redemption is by incarnation, are enforcing the necessity of a

new study of the nature of the atonement and especially of its origin in God. Whatever it is or is not, it is certainly vicarious.

There is a theory, which is having some prevalence, that Christ is the evolution of forces which are inherent in man and that he is the climax of a process which is wholly natural and under law. It is affirmed that he and all that he has done and has become was planted in the original creation of the cosmos. He did not "come down from heaven," from without the cosmos, and "come into the world," but he was in the constitution of the world and has simply worked himself out from within by a process of evolution. The "appearing of our Saviour Jesus Christ" "in the end of the ages" has nothing of supernaturalism in it, but was the naturalistic outworking of an eternal law. This view in some of its many phases is, undoubtedly, affecting the thinking of some among us and weakens the realism of the cross as a supernatural event and the direct intervention of his wisdom and love for the salvation of men. It is made to appear that the historic evolution of mankind is the evolution of God in Christ, and that the evolution of Christ is the evolution of mankind. God is revealed only through the development of mankind. This is the extreme application of the evolutionary theory to the human race. No thorough-going view of the moral freedom of man and the consequent responsibility for his actions can be reconciled with this teaching. It leaves man with no moral responsibility, or at best with only partial responsibility. He is the resultant of forces, whether good or bad, which work out in him whatever he becomes, and God has no sphere for the exercise of his own freedom in the realm of man. The profound and moving personal element in the atonement is eliminated. But it is certain that the great majority of Baptists do not obscure the "cross of Christ" as the supreme manifestation of God in the salvation of men. Whether viewed as starting-point or goal it must be central. The personal element of God in it is what gives it its fascination and its power as well. It was the supreme disclosure of the personal God to the race. Creation and final judgment get their significance from that. The whole course of moral history must reckon its latitude and longitude from that "observatory on Calvary." "We preach Christ crucified" and believe him to be "the power of God and the wisdom of God."

Baptists have not lessened, during the century, their emphasis upon the doctrine of the regeneration of the soul by

the word through the efficient work of the Holy Ghost. It is the only door of entrance into the new life of the spirit which is in harmony with God. We have allowed no substitutions or evasions on this point. We have been insistent from first to last that men must be born again by the Holy Ghost. There has been, however, a marked change in our views of Christian nurture, not as an efficient means, but as affording encouraging antecedents and environments to regeneration. That "the greatest saints are made out of the greatest sinners" is not so clear a creedal belief at the end of the century as it was at the beginning. The Sunday-school, the Christian Endeavor Society, and many other organizations for the training of the young, had their genesis in the conviction that they might be schools which should beget a knowledge of saving truths, wholesome moral habits, a clean and truthful atmosphere, within which the Holy Ghost will the more effectually work to the regenerating of the soul. Experience has justified the conviction. Narrated Christian experiences do not show so keen and vivid a sense of personal sin and guilt as in earlier generations. The language of conversion is somewhat differently phrased and has aroused suspicion in some minds that conversion is not so intense a reality as in former times. The reason is largely that conversions now are chiefly among the young, who have not had time to become so hardened in moral revolt against the gracious God as to have learned the severer language of guilt and condemnation.

Perhaps the most striking doctrinal change and growth of the century, has been in the enlargement of our conception of the world-wide mission of the church. Not since apostolic times has the apostolic breadth of vision and service been realized so fully. Baptists have grown out of the narrow ideas of a sect and into the world-wide view of a universal brotherhood in Christ and a universal church.

The missionary spirit and adventure have wrought the change. We are no longer narrowed into the Anglo-Saxon race. We have carried the gospel to a multitude of nations and races. We have planted ourselves in every continent. The sun never sets on our churches. William Carey was the initial Apostle Paul of our modern missionary movement. Adoniram Judson gave to it an amazing acceleration of power. Francis Wayland in his immortal sermon, "On the Moral Dignity of the Missionary Enterprise," lifted it into its true place and brought it back again to the lofty ideals of our ascended Lord who said, "The field is the world." We have come

to a larger vision of ourselves as the saviours of the world, rather than the saviours of a town, a nation, or even a continent. A new sense of wide brotherhood, of obligations, and of race uplifting has come to us. These all are signs that the swaddling bands of our childhood and of our sectarian interpretation of our mission in the world are giving place to the broader liberty of our manhood and the larger service which is due from us to the whole world.

Once we were content to be hidden; now we are in the forefront of all great Christian enterprises. Once we despised education; now we are distancing all competitors in our eagerness to utilize the potencies of the schools. Once we thought mainly of ourselves and of our persecutors; now we are meditating the salvation of the world. Once we stood conspicuously for the liberating of an ordinance from ecclesiastical perversion; now we stand for the largest interpretation and proclamation of an evangelical faith. Once we pleaded for liberty for ourselves to worship God quietly and freely according to the dictates of our own consciences; now we are grown bold to plead for all men, liberty, equality, and fraternity. To such breadth of doctrinal views, life, and opportunity has our God brought us in the century now gone, because we have honestly taken for our work "to go into all the world and preach the gospel to every creature." The missionary enterprise has given us a broader life as well as a broader vision. It has lifted us out of weakness into strength. It has led us out of our hiding to sit in the mountain-tops of the world. The missionary spirit in action is itself a large and safeguarded interpreter of Christ and his truth and inevitably leads into a broad understanding of the kingdom of God among men. There is no exegesis quite equal to that wrought out by a loving spirit and an active, consecrated life.

We have insisted in season and out of season upon a plain, simple, and honest translation and interpretation of the Scriptures. We have equally insisted upon the same plain, simple, and honest application of them to the lives of men and nations. If we shall ever be willing to become simply analytical, critical, self-content, and self-conceited, God will bring us low and our crown of glory will be given to another.

No one of the great Christian doctrines which we held at the beginning of the century has been abandoned at the close of it. Each one has gained a richer content of meaning, a wider application, and a larger appreciation. The

century has wonderfully illustrated the fact "that new light is continually springing out of God's word." Baptists have never in all their history had such a point of vantage as at the beginning of the new century for carrying the gospel into all the world and so glorifying their ascended Lord.

NATHAN E. WOOD.

XXIX

A GENERAL SURVEY OF BAPTIST ACHIEVEMENTS

A GENERAL survey of anything so vast as Baptist achievements in the nineteenth century must content itself with a glance only at the points that present themselves. It must be a rapid flight on the wing and not a tourist's leisurely examination. Others in this volume have availed themselves of the latter and it is ours to seek to gather into one composite picture the individual outlines they have limned. The work has been as hard in its details for them as to summarize it is for us. For all modern Baptists are, or have done, or nearly so, is the product of the nineteenth century. The breaking forth of the fountain was with the fathers, the broadening of the stream and the generation of its multiplying branches have been with us.

I. OUR NUMBERS.

The century found us a feeble folk, it leaves us a mighty host. Numbering in the United States about 100,000 in 1801, at the dawn of 1901 we have 4,233,226. In other parts of the world, including England, while then we had so few, now we have 779,654. In addition, there are of those who by kinship of doctrine or practice are related to our denomination, such as Freewill Baptists, Disciples of Christ, and the like, 1,705,672. Statistics are not only dry for the most part, but they are vague as well. Few can grasp their real significance. "Million" means little more than "thousand" to most, and where we say 4,000,000 it is the "four" which we can grasp which means increased figures, rather than that which follows, to give it arithmetical worth. Perhaps we shall be better understood if we say that whereas in 1800 in the United States, Baptists numbered one to every fifty-three of the population, in 1900 we had one to eighteen of the vastly increased numbers in our country. If those related to us by similarity of views are counted in, and still further, if those adherents of both ourselves and them are included, then the

proportion will be, for the former one to sixteen, and for the latter one to eight or thereabout.

This proportion of growth would be worth noting for any denomination and be the legitimate cause of fervent thanksgiving. But it is especially the case with Baptists. Noteworthy for others it is wonderful for them. In the earlier history of our country none had a good word for them. They were considered the Ishmaelites of the church. Whipped in Massachusetts, fined in Connecticut, imprisoned in Virginia, they were hated in all. Everywhere they were spoken against. They were heroes of faith as truly as were those who form the catalogue in the eleventh of Hebrews. Perhaps it has been because of this in part that they have so grown. Somehow in all the history of Jesus Christ's church the reproach of others for him has flamed into glory, and the furrow most made sacred by suffering has lain beneath the most abundant harvests. Mysterious it may be, but such mystery attends the whole message of the cross. It is not for us to consider causes of this growth which others have done so well. But we may say in a word that these Baptists were, as a rule, a spiritually minded folk, loyal to Jesus Christ, and his truth embodied in precept and ordinance, concerned for the conversion of men and tolerant of all others, keeping their affairs from entanglement with those of the State; and God has abundantly blessed them so that small as the mustard seed in the germ they have not been unlike it in their growth.

But numerical growth of itself is least to be gloried in. Bigness may be anything but greatness. Bulk may be the reverse of blessing. It is not Persia with its vastness, but Greece in its diminutiveness that has been most beneficent to the world in its philosophy and literature and art. If Baptists have numbers only, these are of little worth. These are the least portion of their achievement.

II. OUR EDUCATIONAL ACHIEVEMENT.

The century found us without repute in this regard, it leaves us in the front rank, occupying an honorable position therein. We do not forget that a Baptist substantially founded Harvard University in 1836, and that other Baptists, chief among them Thomas Hollis, ministered to its equipment and endowment. For this Baptists deserve credit often denied them, as were the benefits of the institution they were prompted to establish. But as a matter of fact the century found them with one collegiate institution, Rhode Island College—now Brown University, one of the fruits of the

Philadelphia Association, and founded in 1764. The century leaves us with seven theological seminaries and 105 universities and colleges, with an aggregate endowment and property approximating $40,000,000.[1] In addition there are ninety academies and preparatory schools possessing means to the amount of $4,604,019. Of these last there are not so many as there were a few years ago. The public high school has crowded many of them to the wall. Private beneficence cannot compete with public funds. It ought not to try in any extended way. It ought to concentrate upon selected institutions in given sections and make them worthy competitors of the State establishments and worthily leading to the institutions above them. These have done good work in the past and may do so still. They must, however, in apparatus and teaching force keep pace with the normal or high school just at their side. The stress along this line will constantly increase and only the measures suggested can satisfactorily meet it. So much may be said in passing.

The struggle to establish the institutions we now possess is one that can never be told. It is a story whose syllables are made up of prayers and tears and brave endeavor and heroic sacrifice. No pages in history glow more brilliantly with the record of these elements than do those that tell of the founding of Brown and Rochester and the Southern Baptist Theological Seminary and others like them. Here and there has been an exception, and the institution has been born without the agony of travail, and established unaccompanied by the keener anxieties of parenthood; but the other has been the rule. The establishment of these and the other schools of our denomination well indicated its growing esteem of the importance and necessity of education. At first it was content with an uncultured ministry. In the main it was all that could be procured. But to meet its increasing demands and to secure for it permanency of growth a ministry with more thorough preparation was needed. It was to provide this, especially, that our earlier institutions were founded. In those that have followed this object has not been wanting. The same has gone with the denomination as it has discharged its indebtedness in the gospel to others. On foreign fields it has planted the high school and college and semi-

[1] Dr. George C. Lorimer says: "To-day it [the Baptist denomination] has more money invested in property and endowments for educational interests than any other religious body in the land."—*"The Baptists in History," p. 100.*

"In these institutions are now gathered 41,000 students and instructors, while their libraries aggregate over 1,000,000 volumes." So says Dr. David Spencer in an address before the Pennsylvania State Convention.

nary, that it may train native workers, and among the freedmen of our own land it has equipped Spellman and Roger Williams and Benedict and others very largely for the same purpose. No educational work done among us during the century can surpass in importance and beneficence that done among the Negroes of the South. What has been done justifies the demand of these schools for a more ample endowment of men and means. Few can recall in their review of that accomplished such words regarding foundation work, out of sight and for the most part unseen, as were often spoken by Dr. M. B. Anderson, without lifting the hat to the memory of these veteran builders of the past. It ought to make the children value the more those institutions they have thus received from the fathers and resolve that, so far as in them lies, they shall not perish from the earth.

III. MISSIONARY TRIUMPHS.

The nineteenth century has been pre-eminently the missionary era of the church. Never since the first century has there been a profounder conviction of the essential missionary nature of the gospel than in it. The Great Commission has caught a new emphasis as the voice of Jesus Christ has been heard afresh, saying "Go ye." Baptists have not been least among those who have heard and obeyed. Nay, few have been more responsive than they. Since that little gathering at a private house in Kettering, England, in 1792, more than a score of distinct societies have been organized. Since William Carey and John Thomas went forth in 1793 a vast host of missionaries have been commissioned and lent their aid to light up the deep, despairing darkness of heathenism. Whereas the close of the eighteenth century found us with a single convert, Krishna Pal, baptized by Carey in the sacred waters of the Ganges, the nineteenth century left us with 217,100 converts belonging to American missions alone. In India, China, Japan, and Africa these missions have been established at the great heathen strongholds, as well as where, though the darkness is less dense, the need is little less urgent. In connection with these missions there are[1] 585 missionaries, 4,868 native workers, and 2,088 churches. Schools have been established to the number of 1,468, and property accumulated in connection with these and otherwise to a very large amount. But beyond that indicated by these figures there is an area of results that cannot be measured.

[1] "History of American Baptist Missions," E. F. Merriam, p. 252.

Allowing five per cent. to each convert as more or less under his influence, and more than 1,000,000 persons are brought within the molding touch of this converted section of heathenism. But wider still is this area. In their lives, in their homes, in their relations, social and political, these converted heathen are cleaner, better, truer; and the silent witnessing of this is one of the most powerful factors in the further extension of the Redeemer's kingdom. Not so much has been done, doubtless, as should have been, but still enough to fire us with profound thanksgiving and materially to change the face of the world.

IV. SUNDAY-SCHOOL AND YOUNG PEOPLE'S WORK.

The planting and growth of the Sunday-school are second in importance only to those of the church itself. When Robert Raikes founded it, in 1780, he builded far more wisely than he knew, and made Christendom his debtor for all time. It has been the fashion somewhat in these later days to decry the Sunday-school. Its organization and order are demoralizing, it is said, its teaching slipshod and superficial, its literature paltry and "goody-goody," and its general results unsatisfactory. Well, doubtless there is something of truth in each count of the indictment. Its best friends would not declare the Sunday-school perfect. On the other hand, there are gaps in its formation that cause them concern. But on the whole it has been vastly for good. It has caught and given trend to multitudes of lives. It has sown seed, the harvesting of which will never end. Eighty-five per cent. of the church's additions come from it, and the proportion is not likely to grow less. It has more than kept step with the general religious advancement of the century. Numbering perhaps 500 at its commencement, at its end there are in the Sunday-schools of the country among Baptists alone little if any less than 2,000,000 scholars and officers and teachers. Criticism of this so vast institution may be good, but co-operation for its increased efficiency is far better. On every hand the church may hear the Lord saying, "Take this child and nurse it for me and I will give thee thy wages"; and the wages will be measured by the work.

Sister to the Sunday-school in these later years, and some would say its rival, has come the young people's organization. Others in this volume have told the story of its genesis and growth, and a recapitulation is scarcely needed. Suffice it to say that the movement has given scope and opportunity to a

vast mass of unutilized material in the church. There was a gap between the Sunday-school and the full activities of church life, and many a young man and young woman strayed through it into the field of unemployment and uselessness. The young people's societies arose to in some measure stop the gap and use the material. With their large and growing membership, both Baptist Union and Christian Endeavor, they have been an unmeasured factor of good among us. Views may differ as to organization and relationship and all that, but the general verdict must be as indicated. It has been especially gratifying to Baptists that, whatever the special name or affiliation, the general union has been unimpeded. Christian Endeavor or Young People's Union, as the case might be, in local and State and national meetings, the two have come together and the good of the whole has been a more dominant factor than society allegiance. Large credit for this the impartial historian will award to the American Baptist Publication Society, under whose management the movement came when for a few months in 1890 and 1891 it journeyed East. Out of this grew the paper, "The Young Peoples Union," and the Chicago Convention by which the movement was consolidated. Perhaps when the final page in the history of the American Baptist Publication Society shall come to be written, not least in the list of services rendered to the denomination will be found this fact.

V. LITERATURE.

Like Saul's native Tarsus, among the cities of Asia Minor, Baptists occupy no mean place among those who have contributed to the literature of the century. Before its dawn they could point to such as Milton, De Foe, Bunyan, Roger Williams, and Isaac Backus. Since its advent, to Robert Hall, John Foster, Charles H. Spurgeon, Alexander McLaren, Francis Wayland, William R. Williams, and George D. Boardman. With these and others, scarce if any less worthy of mention, they need not stand abashed in any presence. Of late they have been especially prolific, as is well told by Doctor Tupper, in this volume, and also in a paper on Baptist Literature, published in 1898, embodied in a work entitled "Gladstone and other Addresses." The names of Strong, Pattison, Lorimer, Newman, MacArthur, Clark, Matthews, Wilkinson, and Rhees in general literature; and Mason, Johnston, and Tomlinson in fiction will occur at once among others to those who have kept in touch with what has been done.

The work of the American Baptist Publication Society well illustrates Baptist contributions to literature. Beginning in 1824 and publishing a few tracts, it has advanced until in 1900 it issued fifty-three distinct works containing 1,362,466,309 16mo pages. It will embody in its new catalogue about to be issued 1,666 independent titles and the names of 448 authors, some of whom have gone home, but of whom most are still at work. Outside of the Society's list is a great number of those who are giving their messages to the world. In fiction, in history, in biography, and general standard religious discussion, our writers have done their part. It would be impossible approximately to estimate the number of distinct works written by Baptist pens since the dawn of the century, while the number of copies issued would be beyond one's power to guess. Of course many of these works have done their work. A book has its life as a man has. It is not a dead thing, as so many think. It lives that life; it speaks its message and then may rest. Some of these of which we speak have done this; others are doing it. But whether done or doing Baptists have no reason to be ashamed of those by whom they have been represented in literature during the century whose record we are making up.

VI. OUR GENERAL POSITION.

The end of the nineteenth century found Baptists, as it did other denominations, in a position far different from that in which they were found at its beginning. Progress in church work was of necessity slow then. The stress of subduing the land and overcoming the Indian proprietors taxed to their utmost the energies of its members. Moreover, the last quarter of the eighteenth century was peculiarly unfavorable to evangelical growth. The Revolutionary War had decimated the population and exhausted its resources. Men had been turned from peaceful pursuits and the camp had supplanted the plow and the loom. The churches had suffered with the rest. Their memberships were scattered and their houses of worship were in many instances turned into stables for the British cavalry. And then came results always likely to follow war, with the influence of our French allies thrown in. The teachings of Voltaire and Diderot contested the ground with the disciples of Edwards and Whitefield, and the vices contracted in the camp militated against worship in the sanctuary.

In addition to the difficulties confronting others, Baptists encountered obstacles peculiarly their own. The hand of

law was against them. The Puritan wishing liberty for himself did not wish to grant it to others. He persecuted dissent bitterly in New England and the cavalier was not much behind him in Virginia. While these repressive measures were inconvenient they were not successful. Truth cannot be slain, and Baptists overcame their opponents by the innate force of the principles they professed. And so it has come about, not only that in general position they stand equal to any, but also that the very principles for which they were persecuted are now recognized by all. For a moment and by way of recapitulation we may glance at these whose progress and supremacy others have discussed.

1. One of these, and possibly the chief, is the *supremacy of the Scriptures.* Not councils, not creeds, not tradition, but the Bible has formed for Baptists the bar of final appeal. In the organization of the colony of Rhode Island it was declared: "We whose names are underwritten do here solemnly . . . submit our persons, lives, and estates unto our Lord Jesus Christ . . . and to all those perfect and most absolute laws of his given us in his holy word to be guided and judged thereby."[1] Not only have Baptists stood by this, not only do they stand thereby, but they have so prevailed that all Christian denominations but one take the same position. True, practically most of them have much yet to learn, but theoretically no one of them would acknowledge to any other supreme fealty than to the word of God. It is a triumph Baptists may at least modestly record in this *résumé* of a century's progress.

2. Growing out of the principle thus recorded is this—*absolute religious liberty.* Professor Masson, in writing of Roger Williams, says he organized "a community on the unheard of principle of absolute religious liberty combined with perfect civil democracy."[2] Once standing alone in the assertion of this principle Baptists have now the company of all the Protestant denominations. Presbyterian or Methodist, or what not, would now take place by their side and resist to the death, in our favored land, any encroachment of the civil power on the domain of religious freedom.

3. Just one other cognate principle remains for notice—*the absolute separation of Church and State.* Eloquently, comprehensively, Dr. J. L. M. Curry,[3] has told the story of the struggle for the accomplishment of this. Step by step it

[1] Newman, "A History of Baptist Churches in the United States," p. 98.
[2] *Ibid.*, p. 73.
[3] "Establishment and Disestablishment; or, The Progress of Soul Liberty in the United States." American Baptist Publication Society, 1889.

progressed until it found its enunciation in the national Constitution and expunged from the codified laws of every State the last vestige of any assertion of its authority to control in matters of faith. It has been an arduous struggle. The opposite view has died hard. Nay, in other lands it is not dead. In our own, ever and anon, it shows signs of revival. In provisional legislation for the Philippines it has lifted its head. It may be that in our new territories we shall have to renew the battle. There can be no flinching. The hierarchy of the Tiber may wish it otherwise. The wish, however, will be of no avail. In matters spiritual the State must be without authority, save to protect. For this Baptists have stood, and will stand, grateful for triumphs now, and watchful to protect what they account of such vast worth.

And so our task is done. We have but glanced at that by way of summary which others have discussed. We have essayed a composite picture of that which they have individually limned. If the result is disappointing it is not the fault of the elements. What they presage for the new era upon which we now enter none can know. The horizon is bright with hope. Our mission may have just begun, and what has been may stand to what will be as did the wilderness to the Promised Land in the exodus of the Hebrews.

PHILIP L. JONES.

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XXX

BAPTISTS AND THE TWENTIETH CENTURY

THE nineteenth century was pre-eminently a Baptist century. For the first time since Christ came into the world the principles of Baptists had something like fair play, not everywhere, but among the people who, more than any others, have advanced the race. The century opened with full religious liberty secured in America and broad toleration in England. Baptists were the champions of religious liberty in America from the start, as they had been everywhere before. Full liberty of conscience is the contribution of Baptists to the enlightenment and progress of the race. The doctrine carries with it other great doctrines of the highest importance. Its foundation lies in the nature of religion. Religion is spiritual, a matter of conscience. It is a personal concern and cannot be delegated to any one, but each person for himself must worship and serve God according to the light he may be able to get. This being so, it follows that each person must have the right, not man-given, but God-given, to search for the light of truth. If God has spoken on any subject, each individual has a right to hear for himself. This means the right to investigate, and it means an open Bible in the hand of every responsible human being. It carries, also, the right to preach and the right to hear preaching, each one on his responsibility to God.

The article in the American Constitution guaranteeing the free exercise of religion to all is by far the most important writing since the canon of inspiration was closed and the seal of deity stamped on it. It means, in its far-reaching effects, the complete liberation of the world from priestcraft and civil and religious oppression as well as from the confusion of ignorance. It is the most revolutionary doctrine ever crystallized in human speech since Christ taught by the side of the Jordan, in the cities of the Jews, and in the temple of God. It is the inspiration of universal education and all that is highest in modern civilization. Christianity is the mother of education. All the older universities and colleges were founded by religious communities for religious purposes, but

there was much of the class feeling in them, and noble efforts were limited by the narrow views of churchmen. But with the establishment of free religion and its cognate doctrine, the essential dignity of man, even in its lowest estate, free education logically followed, and will, the world over.

Liberty of conscience, moreover, means free speech and open discussion. This is the voice of the New Testament. Peter and John set the doctrine in terse terms when the civil powers forbade them to preach any more in the name of Christ. Their reply fits the constitution of free America. "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye; for we cannot but speak the things which we have seen and heard." On their consciences they would obey God. These men had so preached as to greatly endanger the existing order of things, but no matter, the preaching must go on. This was an inspired declaration of spiritual independence. Many centuries lay between it and its incarnation in the constitution of a civil government. This is distinctly a Baptist tenet and a Baptist triumph.

With free discussion and an open Bible error has had a hard time. The human mind has been opened to the light by a quickened sense of privilege and responsibility. The nineteenth century has been one of constantly increasing enlightenment. The doctrine of liberty of conscience and its cognate truths have appealed directly and powerfully to humanity. The barriers of caste and class have to a great extent crumbled away. The veil of superstition, and its mother, intellectual darkness, has been lifted, and all classes, tribes, and conditions of people have been permitted to look out on ever-widening prospects of good for this world and the next. Errors hoary with age and clothed in sacred garments have been stripped and exposed to public view under the white light of God's truth. The people have come more and more into their rightful inheritance of truth and its attendant blessings of civil and religious liberty.

It is not accidental that the two great English-speaking nations have gained the ascendant in the world's affairs. An open Bible in the hand of every person is a full explanation. If we follow the influence of the divine teaching on the hearts and minds of any people, step by step, we will see that it fructifies, stimulates, and greatens the people. It develops the highest type of manhood, and gives tone and value to human life. The inventive genius of the world is mightily stimulated by Christianity and the free exercise of the precepts of the Scriptures is the world's greatest safeguard.

Coming to consider more particularly the effect of free religion, with its attendant free discussion, we may note a general movement in the direction of the Baptist system of doctrine, or toward the simple teachings of the New Testament. In respect to liberty in civil government, the century just gone has witnessed marvelous progress. Two religious forces have co-operated sympathetically on opposite sides with the political forces of the times. One of these has imbued everything it touched with the spirit of oppression. It is monarchical in form, with the spirit of absolutism. The other inoculated everything touched with the spirit of liberty. The first of these is the Roman hierarchy; the second, free Baptist churches. One is the highest type of absolutism in government; the other, of a pure democracy. The first, in harmony with absolutism in civil government, holds that the individual is for the church; the second, in harmony with democracy, holds that the church is for the individual. The two forces waged a ceaseless battle during the nineteenth century with the whole world for a battlefield. The Baptist idea for the first time in history, had an open field and a fair fight, with America for a demonstration on a huge scale. The great Protestant sects were all committed, in one way or another, to the Roman side of the controversy. One of their own writers truly said, "The hues of Romanism are inlaid throughout all Protestantism." They came out of Rome, but much of Rome did not come out of them.

The results of the conflicts of the past century have been cheering. There has been a slide, well-nigh world-wide, in the direction of the Baptist position. In America, the Protestant communions have come so completely to the Baptist position as regards liberty of conscience, separation of Church and State, etc., that their people do not know they ever held other views. Toleration has been greatly broadened in England. The Irish disestablishment bill passed and there is steady progress toward entire freedom. France has become a republic and there is large liberty there. Rome has opened her doors to the Bible. Romanism has lost control over the greater part of that territory where 100 years ago the pope's word was final. The gospel can be preached nearly anywhere on the earth's surface to-day, and the great nations of the earth will protect the missionaries. The sultan has just paid for missionary property destroyed in his realm and China will do so soon. The spirit of the age abhors religious persecution, and in this the spirit of the age is the spirit of Obadiah

Holmes, Roger Williams, and other Baptist worthies, who kept the campfires of liberty burning through the dark times leading up to the gates of the nineteenth century.

But there has been much advance in ways not so easily presented to the reader. Baptist principles are working their way silently, but surely into the very heart of all Pedobaptist communions. Great numbers of people in other bodies have been immersed. Immersion was a condition of their joining. The power of infant baptism, with all related errors, has been greatly weakened in every Pedobaptist communion in America, except the Catholic. The masses no longer hold to the old standards on this subject. The decline of infant baptism is as marked as it is gratifying. The doctrine of individualism is supplanting the whole system of proxy religion. With multitudes infant baptism is no longer regarded as a divine command to meet an awful need, but a pleasant custom, allowable as not likely to do any harm. In many local congregations there is no more of it, either in preaching or in practice.

There has been a steady movement toward larger liberty for the individual in church government. The clergy no longer have the absolute control exercised one hundred years ago. The spirit of liberty in America has deeply affected the Catholic communion, and there is a constant loss to that mighty organization, with now and then an explosion, when some cleric asserts himself after the old fashion.

Standing at the threshold of the new century, we may profitably look in another direction. Only a little more than a hundred years ago William Carey preached his great awakening sermon on missions, the clearest and loftiest utterance on that question the world had heard since the voice of Paul was hushed outside the gates of Rome by the stroke of the executioner. Carey was regarded as a visionary. Many of his own brethren discounted him, but some believed. He was the butt of ridicule in the worldly wise circles of England. But the mission enterprise has taken every denomination in the world, except one. Millions of money are given to missions every year. The question has been taken out of debate. In all its phases the mission enterprise has been carried forward beyond the experimental stage. It has greatened every people who ever threw themselves into it with anything like apostolic zeal. Our own Baptist missionaries are on all continents and in all climes. In close touch with the mission enterprise stands the Christian school. It too has passed the experimental stage. And so the whole question of Christian beneficence expressed itself in orphanages,

homes for the aged, asylums, etc. It is a great thing to have matters like these settled, and the way fully opened for work.

Baptists enter the twentieth century under circumstances most favorable for the accomplishment of a far greater work than they have done. There is a Providential preparation, working everywhere for the reception of the truth which distinguishes us as a people. The whole world is open to the preaching of the gospel. We have a vast array of forces organized, and all work to a degree systematized. Baptists have not only great numbers but great wealth. They have great influence both in private and public circles. "With malice toward none and charity toward all," all Baptists are called to go forward and complete the work committed to them. This will mean :

1. *World-wide evangelization.* At the beginning of this century we might well sound again the high note of Carey. The aim should be constantly to lengthen the cords and at the same time strengthen the stakes. The missionary fires should be kindled afresh in every one of the 50,000 Baptist churches throughout the world. It is of the first importance to our present and future good that missions be given their proper place in every church. Evangelization is the very heart of the gospel, for it means soul saving, and soul saving brought Christ from glory, and led him to the cross. For that he gave his life. For that he lives and intercedes at the right hand of the Father. For that every church has an existence in the world, and for that every Christian lives. No Christian is kept in the world to prepare for another world. He is kept in the world to fill up the measure of Christ's suffering, and to preach the gospel to every creature. An anti-missionary church or a non-missionary church is a monstrous spectacle for men and angels. At the very beginning of the century all of the forces and agencies of the denomination should be gathered around and harmonized with this great central thought. The missionary enterprise is the God-given enterprise of all the churches. It is the noblest undertaking which can engage the hearts and minds of men. It has in it all of the elements of charity, of reformation of every sort, of education, of civilization. A plain, earnest New Testament preacher of the gospel in a wild frontier community is more for civilization than an army. He is the sower of the seed of all good. Missionaries are the true builders of empires.

It is of transcendent importance that the whole denomination take a new grip on the missionary idea, and in order to do this preachers should preach, editors write, and theo-

logical teachers expound. If the churches can be set aflame with mission zeal a thousand little contentions, bickerings, and strifes will disappear. The soul-saving idea of the gospel brought to the front shames the littleness of selfishness. A revival of missionary zeal of the apostolic order will tend greatly toward soundness in the faith. Heresies have their habitation in cold hearts and cold churches.

We have come to a time when the call reaches us from every quarter of the globe, "Come over and help us." One hundred years ago our fathers were praying that God would open doors to us. The doors are open, and through these open doors comes the cry of struggling bands of Christian soldiers pleading for reinforcements. These cries ought to go into our hearts during the present year. The entire missionary force of the Baptist denomination at home and abroad might be easily doubled, and long before the present century passes the Baptists ought to preach the gospel to every community in the whole world. The lesson of the past century plainly teaches that the missionary enterprise, taken up with conviction and zeal, has blessed every people that gave itself to it. And the lesson is equally plain that the people who have not given themselves to it have been cast aside of the Lord. More than any others, Baptists stand committed to the missionary idea, for they stand committed to the simple doctrine of obedience to the word of God more than do others. We ought to celebrate this opening year of the century by a very great increase in all of our missionary operations. I have put the missionary enterprise first, because it is first in the order of things in the New Testament. Schools, papers, publishing houses, and other denominational agencies, take their value from their connection with the missionary enterprise. All Baptist schools which make Baptist scholarship greater than piety deserve not a dollar of Baptist money, and a Baptist paper which puts missions in a corner should itself be put in a corner.

2. With the indefinite lengthening of the cords there should be a corresponding strengthening of the stakes. I offer three suggestions:

(1) A renewal of doctrinal preaching in the churches and this doctrinal preaching to cover the ground of the Articles of Faith commonly held among us. It is not any harm to be a Baptist. There is great good in it. A Baptist is simply a man whose life is formed on the New Testament, and such a man is the highest fruit of civilization as well as of grace. The world has been blessed just in proportion as it has ad-

vanced toward the simple teaching of the New Testament. A mere handful of men and women one hundred years ago and backward, undertook what seemed to the worldly wise a mammoth piece of folly, to wit, the bringing of the world to believe the Baptist way on civil government and the freedom of religion and other doctrines; and yet to-day the world largely accepts the Baptist position. With faithful preaching, straight from the word of God, and on the authority of God, let us go on to complete the work in hand. It is the business of Baptists to bring the whole world to the one true center of unity, the word of God. To do this every preacher and church should stand unflinchingly by the truth. There ought to be in every church an atmosphere of hospitality to the truth. At a great cost, we obtained our freedom from State control. At any cost let Baptists maintain their freedom from the slavery of public sentiment, ignorant of the word of God, as it is, and dominated by a worldly sentiment, as of old. We are not of the world and should take no counsel of the world.

I speak a hearty word for the old doctrines of grace, as preached by Spurgeon and Paul and others in the long line of Baptist worthies. These old doctrines are the foundation of all that is solid in Christian hope and all that will endure the ebbs and flows of public sentiment, and they need to be preached anew in our churches, to change the tone and to put every one in his right attitude toward God. The nineteenth century was a very fine century, but it did not altogether escape the "big head." Nothing will sober the world so much as to understand the solemn truths of the word with respect to the lost condition of the race and of salvation through sovereign grace. We need not be afraid that the world will run ahead of the New Testament; for very little of the world has even progressed far enough to get in sight of the New Testament.

I enter a plea for the honest and faithful preaching of the word, teaching doctrines peculiarly denominational. We are not done with the baptismal controversy nor the communion controversy. The controversy grows out of the true character and relation of the New Testament churches. It is quite as important to-day to preach the true doctrine of baptism as it was at the beginning or at any time since. If a church can be brought to stand right as to the nature of a church and its two rites, baptism and the supper, it will not be far wrong at other points. Churches to-day are, what they were at the beginning, the pillar and ground of truth. Baptists

have no truths to compromise, none to hide under a bushel, and we are to maintain that truth has the right of way in the world and that error has no rights that truth is bound to respect.

(2) Baptists may well felicitate themselves on the excellent foundations they have for their educational institutions, but here too we must strengthen the stakes. The last century gave us our first opportunity to show the true spirit of Baptists with respect to education. New Testament teaching tends to enlightenment. It could not have been otherwise than that a people holding to the doctrines of Baptists would become strong advocates of institutions of learning devoted to Christian culture. Much has been done, much remains to be done. The greater number of our institutions of learning need endowments and large additions to endowments. The Baptist people need the helpful and ennobling training and inspiration of giving to Christian education. It does not belong to the scope of this paper to discuss at any length the educational methods of Baptists. I venture, however, to say that the greatest present want is a system of academies, well located, properly equipped, and rigidly held to academic work. The school idea is firmly fixed in the policies of the denomination. On all heathen shores the Christian schools should be brought on as a support to the Christian churches.

(3) The greatest weakness of American Baptists (I will speak of no other) is a waste of their resources. The lengthening of the cords has been pressed with greater vigor than the strengthening of the stakes. We have associational and conventional organizations covering the whole field of our operations and embracing practically every church, but with all this, vast numbers of churches and individuals are not particularly and really engaged in the work for which they are kept in the world. Nothing can be more important than that measures be taken early and persevered in to utilize and develop the enormous wastes of the denomination. To this great problem we should bring our highest wisdom, enlightened by that wisdom which cometh from above. If in ten years the millions of Baptists now living on the earth could be brought to put their strength out and together in the furtherance of the gospel the dead nations would awake and the glory of God would speedily cover the earth.

I come to the closing paragraph. Though far from Paul in point of time, we stand in his place as trustees of the truth. We have the truth because faithful men and women endured much suffering and even martyrdom through the

ages to keep the faith and transmit the truth to those who came after. Along with the illustrious example of their fidelity in looking to the future, the mind may readily see the oncoming generations, one ceaseless flood of humanity, as they come in endless ranks. Shall they find the true faith on the earth? Shall infant eyes behold in America, in England, in Africa and China, and the isles of the sea, the Bible in the home, and shall their ears hear the preaching of the pure word in their own tongues? Shall they grow from infancy to manhood in the light of truth, or shall it be that they will grope in darkness or in the shadows where light and darkness struggle together? All these questions can be answered if the millions of Baptists to-day are faithful to the truth, both in the holding of it and the preaching of it. If that question is answered in the affirmative, then may we be certain that before another century is gone the light will shine into every dark place of this earth and the habitations of cruelty will become the habitation of peace.

J. B. GAMBRELL.

APPENDIXES

APPENDIX A

BAPTIST PROGRESS IN THE WESTERN STATES

(Ohio, Illinois, Indiana, Michigan, Wisconsin, Iowa, Minnesota, Kansas, Nebraska, Colorado, South Dakota, North Dakota, Montana, Wyoming, Utah, Nevada.)

Date.	Members.	Baptist Beginnings.
1790	9	First church organized, Columbia (Cincinnati), Ohio.
1792	62	
1795		
1796	.....	First church in Illinois, New Design.
1798	.....	First church in Indiana, Silver Creek. First Association, Miami, Ohio.
1800	375	
1805		
1807	.....	First Association in Illinois.
1810		
1812	3,929	
1813	.....	First church in Cincinnati proper.
1814	.....	Triennial Convention organized, May. Endorsed by Ohio Associations, Sept., Oct.
1815	.....	Cincinnati Domestic Missionary Society.
1816	.....	Ohio Baptist Education Society (Beaver Association).
1817	.....	John M. Peck commissioned by the Triennial Convention.
1818	.....	Isaac McCoy's mission near Fort Wayne.
1820		
1822	.....	First church in Michigan, Pontiac. First church in Indianapolis.
1824	.....	First Association in Michigan. Cincinnati Baptist Missionary Society.
1825		
1826	.....	Ohio Baptist Convention. 7,000 Baptists in Ohio.
1827	.....	First church, Detroit.
1830		
1831	.....	Granville College, Ohio. "The Baptist Journal," now "Journal and Messenger."

1832	26,986	Shurtleff College, Illinois.
1833	.....	First church, Chicago.
1834	.....	First church in Iowa, Danville.
1835		General Convention Western Baptists at Cincinnati.
1836	36,460	Kalamazoo College, Michigan. First church, Milwaukee.
1837	.....	Franklin College, Indiana.
1840	53,056	
1842	.....	Iowa Baptist Convention. "The Michigan Christian Herald."
1845	.....	The American Baptist Missionary Union.
1849	.....	First church in Minnesota, St. Paul.
1850		
1851	82,037	
1853	.....	Northwestern Education Society. "The Christian Times," now "The Standard."
1854	.....	Home Mission Society enters Kansas.
1855	.....	First church in Nebraska, Nebraska City.
1857	.....	Old University of Chicago.
1860	134,026	
1863	.....	First church in Colorado, Golden.
1864	.....	First church in South Dakota, Yankton. First church, Denver.
1865		
1867	.....	The Baptist Union Theological Seminary.
1868	.....	First permanent church in South Dakota, Vermilion.
1870	195,133	Montana, one church, twenty members. American Baptist Home Mission Society at Laramie, Wyoming.
1871	.....	Home Mission Society begins at Salt Lake City, Utah. The International Lesson System. The Women's Baptist Foreign Mission Society of the West.
1875		
1877	.....	The Woman's Baptist Home Mission Society.
1879	.....	"Co-operation" policy inaugurated by Home Mission Society. Fargo, North Dakota, organized.
1880	256,242	
1885	.....	The Baptist Ministers' Aid Society.
1888	.....	The American Baptist Education Society.
1890	346,348	Chapel-car Evangelism.
1891	.....	The Baptist Young People's Union of America.
1892	.....	The University of Chicago.
1895		
1898	.....	Centennial meeting of Miami Association at Cincinnati.
1900	448,543	

APPENDIX B

STATISTICS OF THE AUSTRALASIAN BAPTIST UNION, 1900

Names of Unions.	Colonized.	First Baptist Church.	Union formed.	Churches.	Pastors and Home Missionaries.	Members.	Sunday Scholars.	Baptisms.	Foreign Missions.	Australasians in East Bengal.		
										Male Missionaries.	Female Missionaries	Wives.
New South Wales	1788	1836	1868	34	26	3,065	3,653	243	$2,250	2	2	1
Tasmania	1803	1834	1884	13	9	662	1,309	44	1,425	1	2	1
Queensland	1825	1855	1877	30	21	2,295	3,302	96	1,500	0	1	0
West Australia	1829	1894	1896	8	5	266	379	21[1]	275[1]	0	2	0
South Australia	1835	1838	1863	60	34	4,210	6,979	208	4,500	2	4	2
Victoria	1835	1839	1862	64	51	6,053	9,878	429	7,200	2	6	2
New Zealand	1840	1851	1883	34	26	3,625	4,891	133	5,000	2	2	2
Total for Australasia				243	172	20,176	30,391	1,174	$22,150	9	19	8

[1] These figures estimated, probably below facts, on average of the whole.

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